The Missionary Herald

VOLUME CIX JUNE 1913 NUMBER 6

GREAT events have been coming thick and fast in the missionary world in the past month, and we think our readers will lay down this number of the *Herald* with the feeling that they are living in stirring times. The recognition of China by the United States, the abolition of the opium traffic on the part of Great Britain, China's call for prayer, Dr. Mott's conferences, the practical ending of the Balkan War, the expulsion of Mr. Kennedy from Albania, the starting of a new Christian college in Turkey, are events which, taken singly, command close attention; taken together, they characterize these days as among the most important in the history of the church.

Stirring Times

ON May 2 the representative of the American legation at Peking formally extended to China's new government the recognition of the United States. Brazil had taken similar action a few days before, but our government wisely waited until the Chinese National Assembly was actually organized by the election of a speaker. Some have felt that this act of justice and friendship was too long delayed, and naturally the American missionaries were anxious that our country should be the first to recognize the new republic in the East.

Welcome! Republic of China

The general opinion seems to be that our government took this step at the right time. There had been enough delay to test the strength of the republican movement and to ascertain the sincerity of the motives of the new leaders. To have waited longer, in fear of counter revolutionary movements such as arose in Turkey after the Young Turk party came into power, would have made for instability and would have placed an unnecessary difficulty in the path of the new liberal government.

All true Americans join with Pres. Woodrow Wilson in heartily welcoming the new republic, believing that it introduces the greatest era in the history of this most ancient nation. The old kingdom vanishes, but there comes to take its place a kingdom of equal rights, justice, and popular rule. May it also become the kingdom of love, joy, and peace!

THE fact that the Chinese government issued an appeal to the Christian people of the new republic to set apart Sunday, April 27, for prayer in behalf of the new government is so well known and has been so widely commented upon that no detailed recital of the event is called for in this magazine. We do wish, however, to mention the profound impression which this unexpected appeal has made upon Christendom. The news was flashed throughout the world, and practically in every land where Christian people are found special prayers were offered in behalf of China. In Great Britain the Archbishop of Canterbury issued a special call for prayers, and meetings were held in many places. Moderators and bishops in the United States prepared special collects, and in multitudes of churches prayers for China arose that day. It is significant that this pathetic

China's Appeal for Prayer

appeal of the president of China, himself not a professing Christian, has been used of God greatly to stimulate the faith of Christian people in the value and need of prayer for all purposes.

John R. Mott in China and Japan

COINCIDENT with the arrival of Dr. John R. Mott in America, after his notable tour in behalf of the Continuation Committee of the Edinburgh Conference, reports of the great success of his conferences in China and Japan have been received.

In China sectional conferences of all Protestant boards were held in the leading centers, followed by a national conference in Shanghai. At these meetings the native Chinese Christian leaders took almost as prominent a part as did the missionaries. Many critical problems arising from the new conditions in China and the new spirit which has seized the people arose in the frank discussions which were held.

Remarkable were the meetings held for students in connection with the visit of Dr. Mott and Mr. Sherwood Eddy to the educational centers. Thousands of young men for the first time took a definite stand toward Christianity, signing cards on which they agreed to make a full study of the gospel, to pray daily to God, and, as soon as reason and conscience permitted, to accept Jesus Christ as their personal Saviour and Lord. The fact that Dr. Mott had been urged by Pres. Woodrow Wilson to accept the position of Minister to China naturally gave him great prestige in all official circles.

Similar conferences were held in Japan, which were attended not only by Japanese Christians but by a great body of influential missionaries. In view of the impression which some seem to have, that there is no need of foreign missionaries going to Japan, it is interesting to find that this conference, under the urging of the Japanese leaders, expressed the conviction that not less than four hundred more missionaries are immediately needed from Europe and America if Christianity is to be properly established in the Japanese empire. It is stated that this figure is not based on a general estimate, but is the outcome of a most careful study of the field. This overture corresponds exactly with the policy of the American Board in regard to developing its work in Japan. The Board is now looking for a number of young men who will re-enforce our depleted ranks. Dr. Mott expresses the opinion that the greatest menace to the cause of Christ in Japan is that of the pronouncedly secular and agnostic government educational system of the country. He believes that the principal hope of counteracting this serious influence is that of the Christian Student Movement.

Dr. Mott's Interview with President Yuan

DURING his recent stay in Peking Dr. John R. Mott had the opportunity of nearly an hour's visit with Pres. Yuan Shih Kai; we learn that the time was largely spent in discussing the educational work of Christian missions and the problem of moral education. The president spoke most appreciatively of the results of Christian missions and of their influence in preparing the way for the new China. He puts great reliance on the work of the Young Men's Christian Association for students, in strengthening character to resist the temptations besetting young men entering public life at this time, and in developing unselfish patriotism.

The Smith-Robins Party in the East

ADVICES from the East report the progress of Messrs. Fred B. Smith and Raymond Robins with the International Male Quartet in their Men and Religion Tour of the East. When last heard from they were at Manila in the Philippines, where they were busily engaged in holding meetings, phenomenal for the numbers in attendance and the impression being made. No visitors arriving in that land on the religious errand have been so effective as they. A leading daily, *The Manila Times*, had

SMITH-ROBINS PARTY IN JAPAN

offered them space for daily messages in the form of an editorial leader, which offer they accepted as adding to the power of the spoken word the printed message. Mr. Fred B. Smith sends to the American Board the accompanying picture with this word of explanation:—

"I think perhaps you would enjoy having this picture of missionary Pettee and his co-workers, who met us at the train when we pulled into Okayama, Japan. We had only a few minutes, but we had a most delightful little fellowship with them. Our quartet sang. They told us a little of their work, and then gave us the glad *banzai* as the train pulled out. Some of these Christian workers had come a good many miles just for the privilege of about ten minutes of Christian fellowship with other Christian workers. How hungry they all are out in this world for a little of the good cheer of other comrades in the battle!"

Dr. Henderson at Peking

DR. C. R. HENDERSON, of Chicago University, the Barrows lecturer to India and the Orient for this year, at the conclusion of his work in India visited China. The missionaries who saw him in Peking thought that if his schedule for that city was a sample of what he had done in other places, it was evident that he had had unusual opportunity in meeting the leading citizens and government officials. Some years ago at Washington he entertained Chinese representatives to the International Prison Conference. Some of these men, now in government offices, were able to take Dr. Henderson to the new prison and to other institutions which few Westerners have seen. Two of our younger missionaries regard Dr. Henderson's words before the Peking Missionary Association as the strongest address they have heard since coming to China. They write: "Dr. Henderson is a real orator and a man of broad sympathy and simple, earnest Christianity. He helped us to feel that the social gospel is central in Christ's teaching; he showed us a glimpse of our opportunity in Peking."

The Albanian Situation

ON the morning of the 6th of May a cable dispatch was received from the American consul at Salonica in terms as follows: "Kennedy expelled. Now here." Mr. and Mrs. Kennedy have remained at Kortcha during the entire disturbances and after the city was captured from the Turks by the Greeks. While the officials have not appeared to be especially hostile, nevertheless, up to the 19th of April—when Mr. Ken-

nedy's last letters were written — it was evident that the Greek officials were not looking with any friendly spirit upon his work. The school had been criticized for not teaching the Greek language. A guard had been for some time placed in front of Mr. Kennedy's house, who kept record of all who visited him. Some of his visitors were carefully questioned when they left as to their errand. Mr. Kennedy attempted to distribute relief among the villages, but was "ordered in" by the officials.

In a dispatch sent to the United States government the Minister of Foreign Affairs of Greece reports that the American missionaries will be as free to carry on work in the territories which are now annexed to Greece as they now are in Greece itself. Since the modern Greek Testament is not allowed circulation in Greece at the present time, this does not give much promise of a large liberty for missionary work there. Mr. Kennedy has been asked to remain in Salonica, which is still under the Greek flag, awaiting developments. In the meantime Mrs. Erickson has been given permission to come home with her children from England and Mr. Erickson has been authorized to go back into Albania, as soon as the way opens, to investigate, after which he is expected to come to the United States and lay the whole situation before the American constituency. With the Ericksons expelled from the north of Albania by the Servians and the Kennedys expelled from the south by the Greeks, the country is left without any missionaries at present.

Future work in Albania will depend largely upon how far Albania is given independence. The Albanians, as individuals, have repeatedly expressed themselves eager for the American Board to send missionaries to help them organize on the Protestant basis. At a mass meeting of Albanians held in Boston recently, Mr. Dako and Miss Kyrias were called on from Oberlin by the Albanians to take part in the meeting, and one of the Secretaries of the Board was present by invitation. The utmost cordiality was shown toward these representatives of mission work in Albania, Mr. Dako presiding at the meeting, while the Albanians present, together with telegrams representing what purported to be thirty thousand Albanians outside, pledged the last drop of their blood to a free Albania.

In this connection it is interesting to note that the Servian government, through its prime minister, has expressed itself as cordial toward missionary work, promising all the liberty to the missionaries under the Servian flag which the constitution permits.

A New College in Turkey

It was a notable event when the Prudential Committee on April 8, after the presentation of an exhaustive report by the Committee on Turkey, voted to establish a college at Van in the Eastern Turkey Mission. When the necessary steps have been taken to raise the present high school to the college grade the Board will have seven colleges in the Turkish empire, in addition to one in Bulgaria.

The mission has been urging this step for a number of years and has recently gone so far, through the generosity of Dr. Raynolds, the founder of the station, as to purchase a desirable piece of land adjoining the high school premises. They urge that with the new high school building completed, it will not be an expensive matter for them to come out as a full-fledged collegiate institution. The development of the Van station in recent years in educational work has been a notable one, as various paragraphs in the *Missionary Herald* of late have abundantly attested. This fact, taken in conjunction with the vast territory ministered to by the station (the nearest college being at Harpoot, fourteen days' journey distant), led the Prudential Committee to give favorable consideration to the earnest appeal. The Committee has voted to make an appropriation from the income of the Higher Educational Endowment Fund, which, taken with a fund to be raised

by individual friends of the station, would insure the new enterprise being started in the near future. We call attention to the statement of the need and scope of this new college contained in the letter of Rev. Ernest A. Yarrow in our Foreign Department.

The Missionary Motive Again

ONE of the veteran missionaries of the American Board in China thus breaks forth against the suggestion, which he has once more seen, that foreign missionaries are sent out to instill a hard and fast creed: —

"O that rancid old chestnut about the creed! I did not come to China to preach a creed or to propagate a sect; but my creed sent me here to preach the gospel. It would be more accurate to say that my New Testament sent me here. But still more truly that it made me know Christ's Father, the only true God, and Jesus Christ whom he has sent to save men through a living, loving faith in him. The gospel hymn expresses it well, 'Oh, that my Saviour were your Saviour too.'

"Sometimes I have stood on a hilltop and from its serene height looked on the villages and thought of their belief in gods — base, sordid, cruel, unclean; a belief so debasing, defiling, enslaving; then I have gazed into the serene sky above me and thought of God; and my heart has cried out, 'Oh, if they only knew, if they only knew!' Too often we cannot rouse in their hearts the slightest wish to know."

Study Turkey Next Year

TURKEY has the front page of our newspapers these days; let us give it the foreground of our thought, since as Congregationalists we are mainly responsible for the missionary work in Turkey proper. One-third of our men and money are invested there. Moreover the Balkan War has opened up opportunities prayed for and dreamed of for years. It is the natural time to study Turkey.

At the request of the Prudential Committee of the Board and the Executive Committees of the Woman's Boards, Secretary Eddy is preparing a book for study next year. It will be ready September first — attractively written and attractively printed, just the thing to put into the hands of young and old in the churches. An interpretation of the present political changes, a brief outline of Mohammedanism and the history of the Oriental churches, a glimpse of our great pioneers and founders, inspection of the work today — that is what this compact book of 150 pages will give, and all for twenty-five cents, plus five cents for postage.

As you plan your fall and winter work make a place for this new book. Why not center your foreign mission study next year in this our greatest field? Let boys and girls in the Sunday school, young people, men and women, come to know the work for which they are responsible in this land which has been the scene of many a conflict and victory from Abraham's time to ours, and which will yet be the scene of the complete victory of the cross.

Photographic Prize Contest

WE wish to remind the missionaries of the American Board of the prizes of $15 and $10 for the best series of photographs taken by any missionary of the Board and sent to the Editorial Secretary by December 1, 1913. Full instructions covering the nature and scope of the contest were printed in the *Missionary Herald* for May.

Death of Miss Mary A. C. Ely

A CABLE has been received announcing the death on May 4, at Beirut, of Miss Mary A. C. Ely, who since 1868 has been a missionary of the Woman's Board of the Interior at Bitlis in Eastern Turkey. We had known of Miss Ely's illness, which made it advisable for her to go to Mardin for special treatment. From there she was sent to Beirut in order that she might have the advantages of a change of climate. Beyond learning that the cause of her death was heart disease, the Board has received no other information.

Miss Ely's character and work were so notable and her passing away at this time is such a serious loss to Bitlis and Eastern Turkey, that we plan to publish a special memorial article in the next number of the *Herald*.

A Revolution Indeed

DR. CHAUNCEY GOODRICH, dean of the American Board's missionary force in China, reports himself as established in Peking with Mrs. Goodrich, in a large house of former splendor, where with his fellow-revisers he has settled down to the task of retranslating the Mandarin Bible. He notes the striking fact that in a Ducal Palace, in the heart of Peking, where so recently a mad attempt was made to stamp out Christianity and to exterminate all foreigners, a committee of revisers is at present quietly laboring to complete a translation of the Bible into the colloquial language of 300,000,000 people, while the whole city — indeed the whole land — is wide open to the free proclamation of the gospel and to Christian effort through multiform agencies. The record of the present time written a quarter of a century ago would have read like the tales of Munchausen.

Foreign Missions as a Life-Saving Method

IN writing of what his three years of missionary service in China have brought to him, one of the younger men there mentions the lesson in fellowship which he has learned, and speaks of a friend in this country whose fidelity has greatly touched him. When he was a boy in Sunday school, a missionary who visited the school, after talking upon her work, asked all those to rise who would promise, when grown to be men and women, to support a missionary if they themselves did not go to the field. This friend was the first on his feet. He has never forgotten that pledge, but has been steadily true to his promise. Fortunate in gaining much of this world's wealth, he declares that he has an interest in mission work in China in order to keep him from being absorbed in the material life at home. He looks upon his investment in missions as a "life-saving method." The help of this friend has been very great to his missionary on the field, not so much because of the money which has come for the work as for the thought of his interest and fellowship in the task to which he has given. "I count myself among the most fortunate of men to have come into such close relations with one man at home, who although in the very thick of the business world, yet feels the ideal interests of life strongly enough to ally himself to the extent of hundreds of dollars with mission work."

A Fact and a Question

ATTENTION is called to a remarkable showing in the Congregational Year-Book of 1912, where the figures as to college education of undergraduate students in the Congregational theological seminaries of the United States reveal the fact that Central Turkey College, Aintab, has *eight*, falling behind only Amherst, Bethany (West Virginia), Oberlin, and Yale; and surpassing Beloit, Bowdoin, Carleton, Dartmouth, Drury, Fisk, Grinnell, Knox, Marietta, Olivet, Pomona, Redfield, and Ripon. It may not be cause for congratulation that so many students of Turkey choose to come to this country for their professional study; it is encouraging, at least, that so many of them are looking to the ministry as their life work; and it prompts the question why so few from the colleges of America that were founded and built up with Christian ideals are inspired with the same purpose.

Wanted: A Safe

FROM time to time the treasurers of our stations have appealed for second-hand safes and never in vain. Now comes the request from the treasurer of the Aintab station in Central Turkey, stating that the need of a safe is imperative, and asking if some good friend cannot provide for this need in the near future. We pass the word along to the Board's constituents, trusting that it may fall under the eye of some generous-hearted person or firm who can spare a small safe suitable for mission purposes. Kindly address John G. Hosmer, 14 Beacon Street, Boston, Mass.

AMONG THE HAKKA PEOPLE

By Rev. CHARLES A. NELSON, of Canton

OF the forty-three outstations connected with the South China Mission of the American Board, three are located among the Hakka people, who occupy a mountainous country in southern San Ning bordering on the Pacific Ocean. The other forty outstations are among the Pun-ti people, or the real Chinese, the original settlers. Who the Hakka people are is a question of some interest. Those found in the south of China were not originally of that region; their genealogies show that they have come from the north. They are also found in the provinces of Kwangsi, Fukien, Chekiang, and Kiangsi. Their language is more akin to the Mandarin, being a halfway house between Cantonese and Mandarin.

In visiting this people, I travel by passage boat (steam power) ninety miles to Kung Yik; then by the new San Ning Railroad for thirty-five miles; then ten miles on foot. For the three outstations, I have only one preacher, and he lives at Tung Ku, the most remote outstation which is on the sea. He is a circuit walker rather than rider, as no pony can tread the roads he travels. His circuit is in the form of a triangle, a distance of thirty-five miles. He spends most of his time, including two Sabbaths each month, at Tung Ku, where he lives with his family, and gives one Sabbath a month to Tin Tau and Chek Kai. At Tin Tau, the first place I visited, the Christians were much displeased because for a year they have had no preacher. One old man stood up and said: "We are like so many chickens without a mother hen. Of course the chickens will stray and the hawk will devour them." A man brought his wife for baptism. He apologized, saying, "She does not know much, and she cannot learn; but we have family prayers, and there are no idols in the house." The woman was a mother and had a baby strapped on her back. I said to the father, "Now that your wife is to be baptized, don't you want the baby dedicated to God?" "But," said the father, "she is a girl!" "Well," said I, "don't the girls need to be taught to worship God? We make no distinction, for Jesus loves all." The father understood, and together with the mother promised to train the child in the Christian faith.

After the service at Tin Tau, I accompanied the preacher over the mountains to his own home at Tung Ku. He lives upstairs in the church, a building made partly of stone and partly of sun-dried brick. The village is quite large and is hemmed in on one side by the ocean and on three sides by mountains, and there is little intercourse with the outside world. I met men here who had never been more than thirty miles from home. The heads of families are small landowners, but spend some time in deep-sea fishing, and thus eke out an existence. The Hakka people are very industrious. They are fond of children and have large families. They take good care of their cattle, which are of two kinds, the water buffalo and the yellow ox, both used in plowing. Pigs are numerous and are allowed to run about, but are often tied to the side of the house by means of a rope run through one or both ears. As to sanitation, the people know nothing about it; their surroundings are frightfully dirty, and the mosquitoes and the flies swarm; no attempt is made to exterminate them. I am always received with great courtesy in this village. The people come and fill the little church, but always in the evenings, the only time they can spare from their labors. At present many are interested in the church, as the preacher has taught several to read the Bible. Several men and boys who could not read when the preacher first

went there, now read with understanding. I stayed two nights in this village, holding two evening services. At the close of each I took my position near the door to bid them good night, and they all made polite bows as they passed out, having first lighted their reed torches, as only a few have lanterns.

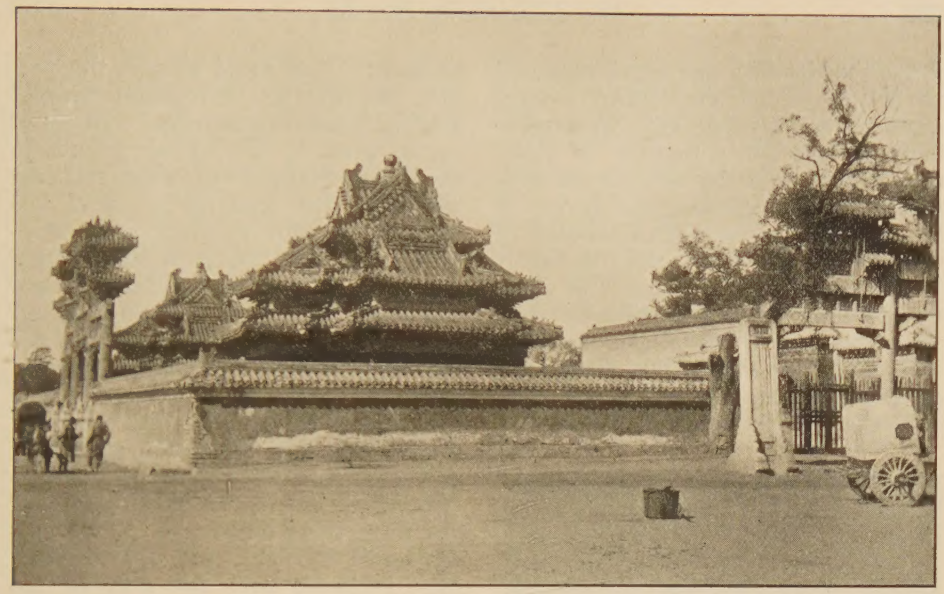
I shall not very soon forget the tramp I had in going from Tung Ku to Chek Kai. I had never been over this road, and never expect to attempt it again as it is too difficult. I started at seven o'clock in the morning, accompanied by a guide, who also carried my baggage, which consisted of two blankets and some clothing. For shoes my guide wore sandals, consisting of leather soles fastened on by means of a loop strap around the second toe, and a strap over the bridge of the foot. I used a pair of canvas shoes. Our trail carried us over the mountains and down to the sea time and again. As I climbed the zigzag paths my bosom would heave and my heart beat like a trip hammer. I followed my guide for five hours and twenty minutes without a real stop. When I arrived at Chek Kai the people were waiting for me, but they had to sit till about one o'clock before I could begin the service, as I needed a little food before preaching. It was the middle of the afternoon before I had an opportunity to put together two boards upon two sawhorses for a bed and to take a short rest before evening. At seven o'clock I conducted a Bible class and song service, and by 9.30 I was quite ready for my night's rest. My guide refused to take pay for his service, saying: "It would not be right; you come so far across the ocean and then endure hardships crossing the mountains to visit us; I cannot take pay." These Hakka people are worth helping.

CHINA'S APPEAL FOR CHRISTIAN PRAYER

AN ADDRESS BY DR. S. J. CHUAN IN PILGRIM HALL, BOSTON, BEFORE THE CONGREGATIONAL MINISTERS' MEETING, APRIL 28, 1913

Dr. Chuan is an official of the Fourth Civil rank of China, and holds the title of sub-prefect. Three years ago he was one of two government delegates at the Plague Conference. He has spent thirteen months in Tibet and the same period in India as an official of his government. A notable illustrated article on Tibet from his pen recently appeared in the *National Geographical Magazine*. He is now on service for his country in the United States, investigating city sanitation to equip himself as an expert on public health. Dr. Chuan was one of the speakers at the service of prayer for China arranged by the Boston Ministers' Meeting.—THE EDITOR.

THE civilized nations of the world were once amazed to see an old, conservative, and imperialistic nation like China suddenly transformed into an up-to-date republic. They could not—some of them at least did not want to—believe that it was ever possible. But there she is today as a republican country, and it is an accomplished fact. As a result of this successful revolution we have been freed from the thraldom of the old monarchical government. We have obtained our freedom, and we are especially happy that we have gained our religious liberty. Simultaneously there have been brought to the surface notable changing conditions in the social, industrial, educational, and religious welfare of the people of a startling kind; but it is especially remarkable to see the way in which we have leaped to the front rank in moral reform and the changing of the attitude of both the people and the government toward the Christian religion. This is evidenced by the latest news from China, stating that the Chinese government had issued a call to all the Christian churches in China to set April 27 as a day for special prayers for the welfare of the republic. You and I who have faith in God do not doubt for a moment that it has been a manifestation of the wonderful power of God, and that it is the hand of the Lord that is acting there for the liberation of our people from the bondage of sin.



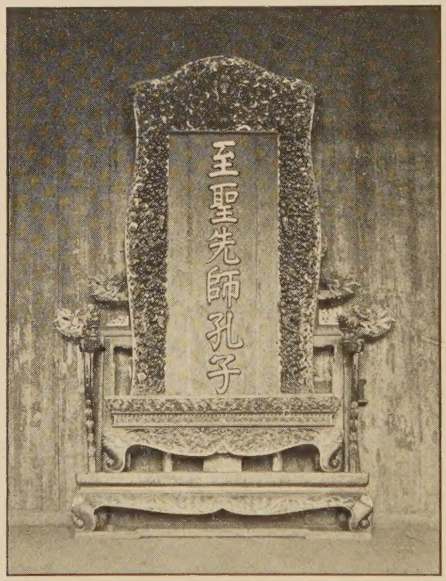
TEMPLE TO CONFUCIAN SAINT
Where the emperor used to worship four times a year

But this miraculous event has seemed so sudden and startling to some people that they become skeptical and are in doubt of the sincerity and the truthfulness of the Chinese government. These people have failed to see that this is the outcome of a chain of events that have taken place in the last few years. They do not remember how the life and property of missionaries have been protected throughout the revolution. They are apparently unacquainted with the fact that the first Provisional President, Dr. Sun Yat Sen, his private secretary, his son, at least three of his cabinet members, the president and vice-president of the Assembly in Nanking and twenty-five per cent of the members were professing Christians. They were probably not informed of Pres. Yuan Shih Kai's declaration that, so far as he understood the principles of Christianity, they were what he was striving for in the new government. They are unaware that there are a large number of splendid representatives of a strong type of the modern, Christian man, who are in the most responsible and influential positions of the republican government. They do not know that the government gazette acknowledged that there are, throughout the length and breadth of the country, smart young men who possess a considerable amount of general knowledge, employed in the industrial, educational, and other governmental institutions, doing useful work in a conscientious way, and that it is to be doubted whether China could boast of such a large number of educated and intelligent young men if it were not for the stimulus prompted by the efforts of the missionary enterprise.

Furthermore I may add that when Dr. John R. Mott was in Peking two months ago he was allowed to address meetings in the government building; and when he reached Mukden our officials there built a large shed capable of accommodating five thousand persons, and it is encouraging to say that this shed was not large enough to accommodate his audience, as hundreds of people had to remain outside.

There are many other instances indicating the true and real attitude of our government in its effort to lead our people to the right kind of moral reform that there is not time to relate. The smallest straw is enough to indicate the direction of the wind. Aren't there enough facts to

prove the sincerity and truthfulness of the attitude of our government toward Christianity? Having been in government service for a number of years and being personally acquainted with many of the officials and leading men of the country, I could speak intimately of these people had I the time. Suffice it to say that they all have lost their former religious beliefs, because they cease to appeal to them. On the other hand, the great majority of them have profound respect for and are greatly influenced by the Christian religion.



CONFUCIAN TABLET, NANKING TEMPLE

To illustrate the exact position where most of our non-Christian officials stand today let me cite two more incidents. I remember, several years ago, that the Chinese consul-general in San Francisco, who was not a Christian, was going back to China, but he wanted his twelve-year-old son to remain in America to be educated, and he left his son in the home and care of an American pastor. Mr. Chang, who is now Chinese minister in Washington, is not a Christian. When I was with him in Tibet and saw the miserable, pathetic conditions in which the Tibetans lived, he said: "How could we save this people? We must get Protestant missionaries here into this country." He asked me to write to two of my friends in the United States, two Chinese students who were then studying in the Middle West, to go out to Tibet as missionaries. Just then the political situation changed, and this question fell through. But I can assure you that most of our officials who are not yet Christians are convinced of the fact that Christianity alone can save our country. We feel the pulse of the republic, and we know that there is a general moral awakening in China, and that Christian men in China, who are found in all walks of life, have taken advantage of this psychological moment, and are exerting their influence over the mass of the people. The door is now thrown open for the free access of Christianity.

I must remind my fellow Christian men, those at home and those abroad, that while we rejoice in this splendid opening, we must remember that *the work is not yet done*. It has just begun. It is the time for us to march on and to sing, "Onward, Christian soldiers," and "The Son of God goes forth to war." We native Christians feel that we are yet too weak to bear the responsibility by ourselves. We pray you to share it with us. We need your help in the final tug of war. An inch of help which you give us today will be worth a mile of it twenty years from now. I was glad to learn that the Presbyterian Board has decided to double its force of evangelists in China this year, and I hope that the other denominations will do the same. The Chinese government had only appealed to the Christian churches in China to pray for the country, but you have given your prompt and hearty response. We Chinese are grateful to you. We thank you for your prayers, and greatly appreciate your kindly interest, sympathy, and support. We feel strengthened and encouraged, and our hearts are made warm and our souls are made to live as we see the moral awakening in China and the quick response of the Christian

world to the possibilities beyond that are concerned with the bringing of the Kingdom of God into the Celestial Republic and the world.

In conclusion permit me to tell you two more important and encouraging items of news. One is that the idols in all the Buddhist and Confucian temples in Tientsin and Canton have been removed, excepting one in each of these cities, which is kept partly for the sake of curiosity, and these idolless temples have been turned over to the Department of Education to be used as schools. The other, and at the same time more important one, is that the Canton Provincial Assembly recently indorsed the suggestion made by the Commissioner of Education, who is a Christian, that in future the public schools should not permit the worship of Confucius, or in any way recognize Confucianism or the religion of Confucius as a patron saint of education. All educated men in China understand that Confucianism is not a religion, but a philosophy of a high moral teaching. His doctrine was all on the side of virtue and the knowledge of this world, and he declined to say anything about God or the world to come; yet there are quite a few of them who try to claim Confucianism as *the* religion of China. These men, "convinced against themselves," are of the same opinion still. Nevertheless, from the incidents just mentioned it becomes apparent that the greatest obstacle in the way of Christianizing China is going to be removed, and a transcendent opportunity for the Christianizing of China has emerged from the horizon of the Orient. What a wonderful opportunity! Shall we use it or lose it? Do pray for us! Do come and help us! And let all Christian men of the world join hands for the hastening of the Kingdom of God.

"God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands."

THE TRUTH IN METAPHOR

REV. E. C. WOODLEY, of Marash, contributes the following picturesque descriptions of the Moslem's outlook.

The Oriental fondness for metaphor and simile in speech has had abundant opportunity for exercise in connection with the present sorry plight of Turkey. The following three examples, taken from recent conversations with a Turkish friend (a Moslem), are singularly apropos.

Speaking of the Balkan upheaval, he said: "It is like this. When a man is young and strong he can keep a firm hand over his family. The sons feel his hand and do not disobey him and quarrel among themselves. But when he grows old and decrepit, his eyesight dim and his teeth chattering, they no longer heed him, and after squabbling among themselves they turn on their parent and begin to rend him. Such is Turkey's sad condition today."

Again: "Our country is like a blind man groping along the bank of a river in search of a bridge which he cannot find. There is no one to pity him in the extremity of his need."

With reference to a certain sermon recently preached in a mosque in Constantinople he waxed indignant. The subject of the sermon was, "The Downfall of Turkey." "What is the good of such a sermon," he said. "It is like the wisdom of a man on a sinking ship, telling his companions that they are going to the bottom. They know this already. Unless he can suggest some means of keeping the vessel afloat he had better remain silent."

REV. WILLIAM WILLIS CURTIS

By FRANK NEWHALL WHITE, D.D., of Minneapolis, Minn.

THE sudden death on board train at Ashtabula, O., of Rev. William Willis Curtis calls attention anew to the wealth of noble and consecrated personality commanded by the American Board in the century and more of its history. In William Willis Curtis the Board summoned to its service a true man of God, one who approximated the spirit and influence of the disciple whom Jesus loved.

Born in 1845 on what was then missionary ground, Waukesha, Wis.; son of an heroic pioneer preacher, Rev. Otis Freeman Curtis; graduating in the class of 1870 from Beloit College, and three years later from Chicago Theological Seminary, after a brief period of work in the Copper Country, during which he organized the church at Calumet, Mich., he gravitated naturally into the foreign work and was assigned to Japan. Not long after arrival on the field, in 1877, he was married at Osaka to Miss Delia E. Harris. Her early death a little over three years later left him to labor single-handed for several years. While on furlough in 1885 he was married a second time, to Miss Lydia V. Cone, who, with their four children, now survives him.

REV. WILLIAM WILLIS CURTIS

The return to Japan in 1886 was followed by useful terms of service at Sendai and Sapporo. The work at Sendai was perhaps the most significant and fruitful of his career. His term of service covered the entire life of the Tokwa Boys' Academy, a school founded through the initiative of Drs. Joseph Neesima and J. H. DeForest, and carried on under the auspices of the prefectural governor and other local officials in co-operation with the resident missionaries.

Failing health compelled return to the homeland in 1896, since which time Mr. Curtis's missionary enthusiasm found outlet in the work of the Industrial Missionary Association of Alabama. The apostolic missionary succession is kept up in the person of his daughter Edith, who entered the Japan field in December, 1911.

The service rendered by Mr. Curtis was signally impressive. He moved his colleagues, his pupils, and all who came within his reach by that rare quality of personality that makes God real and bears testimony to the comradeship of the "strong Son of God, immortal Love." His was the realized beatitude of the pure in heart. He found and imparted the secret of "having life abundantly."

The interment was at Oberlin, O., where the family has resided since 1900; the pastor, Rev. W. H. Spence, officiated, and President King paid loving tribute to his notable character and career.

THE VILLAGE SCHOOLS OF SOUTH INDIA

THE Madura Mission of the American Board aims to supplement the advantages offered by government and by private individuals for elementary education by the establishment and maintenance of village schools in most of the villages where our catechists reside. During 1912 we conducted 266 such schools, with 437 teachers; 12,470 pupils were enrolled, of which about 2,380 were Christians. The daily attendance was about 70 per cent of the children enrolled. We thus furnished educational advantages to more than 40 per cent of the youth of our Christian community, and to more than five times that number of Hindu and Mohammedan children. The average number of children in a school was 47, and the amount of fees collected was a little short of $2,000.

This work is largely conducted by the district conference teacher-catechists under the supervision of their pastors and missionaries. Government grants are made according to the number of pupils and teachers, the equipment, and the grade of work done. To secure reliable information on these points, government inspectors make "surprise" and annual examinations of each accredited school. The grants vary from $9 to $75 each a year, according to the school.

The village schoolhouse, catechist's house, and school garden are usually arranged in a group, within easy access of the congregation. The schoolhouse has one room with a door in the middle behind and from two to six windows. The roof is made of thatch or tile, and there is no ceiling. Wall blackboards have been made on one or two walls, and besides these there is usually a table, a chair, a stool, and a box for keeping curios and objects for illustration. Lamps may be found if the building is also used for a church, and occasionally one sees a clock. Most of the schools have been supplied with pictures of animals and plant life; all have the pictures of Their Majesties, the king and queen, and many of them have a map of the district. The fourth standard schools have also been supplied with benches for the upper class boys.

Lined up on either side of the schoolroom are rows of scantily clad children, half of them with their heads half-shaven, and the hair that is left not

combed. A few still use the old leaf-books, but most of them have been abandoned for modern books and slates. Some are seated, reading their lessons out loud or singing some poem or multiplication table. Another row will be standing for recitation, while the barefooted teacher walks up and down the center of the room with a stick in one hand and a book in the other. If the wife is present, she may very likely be dictating some words to the infant class or helping them make pictures out of sticks or seeds. Some schools begin at six in the morning, while others get started at about nine.

The government regards the "Three Rs" as most essential, and to them we add the teaching of Bible stories and verses, some main points about the Christian faith, and the singing of some Christian songs. After these come drawing, geography, English, physical training, Tamil grammar, kindergarten work, and a very interesting department called general knowledge. Under this latter head, local civil government, the postal, telegraph, money order, and medical systems, sanitation, hygiene, agriculture, measures of time, space, distance, and current events are grouped. Here opportunity is also afforded for the development of the child's powers of reasoning and judgment.

The Indian child is, outwardly at least, very obedient; hence the task of keeping order is not, as a rule, a difficult matter, even under existing unfavorable conditions. Cheating, lying, and idleness are the most common offenses in the schoolroom, while truancy outside becomes very common, except where special monitors go daily to bring the children to the school. The exceptionally strong memories of Indian children seem to be not so much an inherited faculty as one growing out of over-emphasis on the lecture method of teaching, with no opportunity for individual experiment or thinking things through for one's self. The lecturer is supposed to be flawless, and feels quite competent to accomplish his task, usually without the aid of objects provided for demonstration. Indians are apt at

A TYPICAL VILLAGE CHURCH AND SCHOOL BUILDING, WITH TEACHER'S HOUSE, PULIKURICHI, SOUTH INDIA

MAIN STREET OF A SOUTH INDIA VILLAGE

word and illustrative gesture, but these can never take the place of the objects themselves.

I wish I had had a few weeks of examining boys and girls in America. Then I could speak more knowingly of the Indian child. But so far as I can judge, these children are not more stupid than others. They are wide-awake, cheery, and quick to catch one's meaning and to reply, when they know the answer. When we stop to consider that half of their parents are unable to read or write, and that children are frequently unable to attend school at all regularly, I think they make a fairly good showing.

The village schools are a mighty factor in our work. All the education that twelve out of thirteen of our pupils get is that given in the elementary schools. They are the foundation and, in most instances, the superstructure of the education of the Indian today. The great need is for more reliable teachers, larger financial support, more co-operative supervision, and a large development along practical lines. I raise the question whether the call for advance is not just as strong here as in the case of the colleges. As an opportunity for evangelism and overcoming prejudice, the elementary school holds a place second to none of the departments of our work. Here more than eight thousand open-minded children study the way of life everlasting day after day, as it is taught and lived by their teachers, and are led in a normal way into lives of righteousness and service.

HOME DEPARTMENT

AGAIN A GAIN

APRIL closed with a good record so far as the gifts of the living are concerned. The churches sent us $19,582.12, a gain of $2,290.08 over last year; individual friends (may their number greatly increase!) reported to the extent of $2,708.95, surpassing April of 1912 by $402.24. Young people fell off a little, $118.39, thus breaking their fine record of uniform advance this year; legacies were also down, $3,068.82. To offset these losses was a gain in matured conditional gifts of $4,000 and in interest of $83.25. The total gain for the month is $3,588.36, and for eight months, $32,790.08. These figures do not include "specials" or gifts to the Woman's Boards, which, not applying on the regular appropriations, it has been our custom to report once in three months.

We are grateful for the way things are going, especially for the steadiness of the gain from the churches. Of course the situation may change any month and all the improvement be wiped out. We have had such experiences in former years; but we believe forces are at work tending not only to increase the giving of God's people to this work but also to steady the flow of gifts, so that they are more evenly distributed through the year. When you read this statement, the summer season will be upon us, churches will be relaxing their efforts in many directions, and vacation plans will be in the making. Remember the work of your foreign Board goes on just the same, and that the summer season brings peculiar anxiety because of our year closing August 31.

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$17,292.04	$2,306.71	$1,067.99	$4,453.17	$1,000.00	$2,490.75	$28,610.66
1913	19,582.12	2,708.95	949.60	1,384.35	5,000.00	2,574.00	32,199.02
Gain	$2,290.08	$402.24			$4,000.00	$83.25	$3,588.36
Loss			$118.39	$3,068.82			

FOR EIGHT MONTHS TO APRIL 30

1912	$183,794.49	$28,521.36	$9,616.73	$104,854.07	$23,850.00	$15,009.38	$365,646.03
1913	191,898.69	23,355.20	12,663.16	120,643.52	34,500.00	15,375.54	398,436.11
Gain	$8,104.20		$3,046.43	$15,789.45	$10,650.00	$366.16	$32,790.08
Loss		$5,166.16					

GRINNELL IN CHINA

Nothing more clearly indicates the rising tide of missionary interest than the desire of the leading American colleges and universities to support some definite work on the foreign field. Ex-President Eliot returned from his world tour determined that Harvard should have a share in the redemption of China. An association of Harvard men, under the leadership of Dr. Eliot, is endeavoring to raise a million dollars for this purpose; their plan being to establish a high grade medical college in Shanghai. Yale's college and medical work at Changsha in the province of Hunan is well known. The Oberlin-Shansi Memorial Association sends out Oberlin men from time to time and covers an important part of the American Board's educational work in Shansi, its annual budget amounting to $5,000. Carleton College sends many workers abroad, and contributes regularly to Dr. Watson, one of its graduates in Shansi. The University of Pennsylvania, through the Christian Association, is standing behind the medical department of the Christian College at Canton, and is very proud of this connection. Princeton men are becoming especially interested in the work in Tientsin, China, under Mr. Gailey, one of their distinguished alumni. Dartmouth men are also talking of a special work in China under the American Board, and there are signs that Amherst men may rally to the support of the world-famous Doshisha in Japan, founded by one of Amherst's most distinguished sons, Joseph Neesima.

Now comes Grinnell College in Iowa with a proposition to stand behind the American Board's educational work at Pangchwang in the Shantung province of China. Rev. Arie B. DeHaan, Iowa College, 1906, went out to Pangchwang in 1909, and ever since has been stirring up interest in college circles at home, with the result that Sunday, April 20, was designated as Grinnell-in-China Day, when a definite plan of co-operation with the American Board was placed before the college and the village church by a Secretary of the Board and two missionaries, Mr. Corbin and Miss Frances B. Patterson. A strong committee has been formed at Grinnell, representing the college, the church, and the alumni. A peculiarly happy combination has been effected in that the women of the church, through the Woman's Board of Missions of the Interior, will apply their money to educational work for women and children at Pangchwang. A budget of $3,600 has been agreed upon, to be apportioned as follows: —

Church,	$1,000
Women of church,	1,000
College,	600
Alumni,	1,000

It is amazing to find what a large educational work will be covered by this scheme. The Grinnell money will not only provide for the existing boys' academy at Pangchwang, the girls' academy at Pangchwang, the boys' academy at Lintsing, and some dozen schools in surrounding villages, but will also allow for the development of this work by not less than $600 of new contributions. It was stated to the Grinnell constituency that there are more than three hundred villages where schools can be established within a radius of eight miles of their station, while outside of this radius there are fully one thousand additional villages belonging to the same field. There is possibly a population of three million people who will look to Grinnell College for Christian education.

It is hoped by the Grinnell committee that some graduate of the college can receive special training in modern educational methods who can go out to China and take charge of these academies and schools. We congratulate Mr. DeHaan upon the consummation of this plan; we congratulate the Board upon being able to rally to its support such a splendid body of new friends; we congratulate the college and the Grinnell church upon entering into such an important and promising work; but most of all do we congratulate the

three million people of the Pangchwang district upon all the good things this plan will bring to them in this day of supreme need and opportunity. Now everybody join in the "long yell" for Grinnell and for China!

ENDOWING A MISSIONARY

A gift of $10,000 in high grade bonds has been received from a friend who has been providing the salary of one of our missionaries in China. This good friend desires to have the arrangement continue indefinitely, and he asked to have the income from these bonds applied toward the payment of the salary of his representative or his successor in China. He thinks the Board might as well be cutting off the coupons from these bonds as for him to do it in his home. The Treasurer of the Board is very glad to undertake this labor. We rejoice greatly in this splendid gift, not only for its intrinsic value but also as showing how highly this friend values the arrangement by which he can be supporting his own worker on the foreign field. Probably few persons will be able to endow a missionary, but we do hope that other friends will be stirred to send out their own representatives under the Board. A company of new missionaries will be sailing for the field in a few months, and we are very anxious to have all of them supported by some definite constituency at home, either by individuals or by churches. Correspondence on this subject will be welcomed.

WHAT THE CHURCHES ARE DOING

We have recently seen the annual report of the benevolent contributions of the Fourth Presbyterian Church of Chicago, of which Rev. John Timothy Stone is the well-known pastor. It is a remarkable document, showing total benevolent contributions during the past church year of $291,910.37. These figures, it should be said, include many individual gifts from members of the congregation which have been sent direct to the boards of the church and to other benevolent societies, but making allowance for these direct gifts there still remains the splendid figure of $95,845.38 as the amount received through the regular offerings of the church. We do not recall any church in America or in any other land which can make an equal showing. This church contributed last year for foreign missions alone $25,341.25 through special gifts, and $21,539.89 through regular gifts.

Rev. J. Percival Huget, D.D., pastor of the First Congregational Church in Detroit, prepared for his Sunday school an Easter cantata, entitled, "The Dawn of the Kingdom," in which the missionary idea was brought prominently to the front. The pastor's comment was: "Easter music usually stops with the resurrection theme. We have carried it on to include the great missionary motive and program."

From multitudes of churches which used the Livingstone Centenary material on Easter Sunday we have learned that the emphasis upon missions not only was found to be entirely appropriate, but added greatly to the interest and to the impressiveness of the resurrection festival.

We are touched by receiving from the newly organized Union Church of Forest Hills Gardens, Long Island, a gift of $31.12. This church perfected its organization on March 19, the date being chosen because it was the centenary of the birth of David Livingstone, and it was then and there voted that at the first communion service, to be held the following Sunday, Easter, an offering should be taken for foreign missions and sent to the American Board. This church has a right to expect God's richest blessing. Starting out as a world force, it is bound to receive a world blessing. We shall follow the history of this church with interest and large expectations.

FOREIGN DEPARTMENT

TURKEY

A New College at Van

In view of the recent action of the Prudential Committee in raising the grade of our high school at Van to that of a college, referred to in a preceding editorial note, our readers will be interested in reading a statement by Mr. Ernest A. Yarrow in regard to the need and scope of this institution: —

"Without exception, all those who have studied the situation at Van have pronounced decidedly in favor of raising the present school system of that station to the college grade. The vote for a college was passed without a dissenting notice at the annual Mission Meeting at Van in 1905, and this decision has been reaffirmed in every meeting since.

"Undoubtedly the experience of missionaries working in the Turkish empire has led them and is leading them to place an important emphasis on education. The great demand on the part of the people themselves and the influence that such institutions have exerted in the past seem to warrant this attitude toward higher education.

"The Turks and Armenians are putting a great deal of strength into their school systems, especially the latter race. But unfortunately their institutions are almost without exception either non-religious or else actively atheistic. Almost all of this enthusiasm for learning has had its source in the American Board schools, and in order to lead in this great enterprise the mission school will need for many years to keep pace with those which the natives are managing.

"It is no longer a question of inspiring a need in the minds of the people for higher education. The matter has gone far beyond this stage. The people *will* have education, no matter under what conditions they obtain it, and the strengthening of missionary foundations is simply a taking hold of, and leading in this mighty impulse which has swept over the country.

The Field

"The nearest college to Van is in Harpoot, but it takes about fourteen days of very difficult travel to reach it; about the same number of days are necessary to get to Marsovan, which is much farther away geographically. These two colleges are so far away that they would never meet the needs of our field even though means of communication were facilitated by the advent of the railway. The three vilayets of Van, Bitlis, and Erzroom could be considered the territory in Turkey from which Van College would naturally draw its students, and then there is also the extensive district of the Russian Caucasus from which we could hope in time to attract many young men. There is a mighty evangelical impulse in Russia and not a single evangelical institution in which the young of these people can be trained.

"Our present curriculum extends over a period of eleven years, the last form of which comprises our high school course. We take our pupils a trifle beyond the requirements for entrance into American colleges in Turkey. Our enrollment is about 450, of whom about fifty are in the high school. Until within a few years the majority of our boys were from the Orphanage. The number of this class has risen in six years from 120 to 450, an increase of about 300 per cent. Meanwhile the tuition receipts have increased about 700 per cent. Through the generosity of Dr. Raynolds and his zeal for this

ATTENDANCE AT AMERICAN COLLEGES IN TURKEY, 1912–1913

Based on the Table published in *The Orient* February 26, 1913, from figures obtained from the heads of the institutions

ARRANGED BY REV. CASS A. REED, OF THE INTERNATIONAL COLLEGE, SMYRNA

		ATTENDANCE.					RACES.							KIND.		RELIGIONS.					
	Colleges.	Total, without Sub-Prep. Students.	College Department.	Preparatory Department.	Other Departments.	Total Attendance.	Armenians.	Greeks.	Turks.	Jews.	Bulgarians.	Albanians.	Others.	Boarders.	Day Scholars.	Protestants.	Gregorians.	Orthodox.	Moslems.	Jews.	Catholics and Others.
Colleges on the Higher Educational Endowment Fund of the American Board.	International College, Smyrna	381	261	120	. . .	381	47	247	49	19	. . .	1	18	86	295	27	32	240	50	19	13[c]
	Anatolia College, Marsovan	375	83	292	. . .	375	148	173	15	2	. . .	3	34[b]	274	101	81	97	171	16	2	8[c]
	Euphrates College, Harpoot	320	154	166	212	532	525	. . .	2	. . .	. . .	. . .	5[a]	188	344	223	298	5	2	. . .	4[c]
	Central Turkey College, Aintab	220	91	129	. . .	220	212	. . .	3	. . .	. . .	. . .	5[a]	108	112	142	72	. . .	3	. . .	3[c,2]
	St. Paul's Institute, Tarsus	207	90	117	. . .	207	188	10	6	. . .	. . .	. . .	3	159	48	91	100	10	6	. . .	. . .
Woman's Board.	American Collegiate Institute, Smyrna	186	90	96	103	289	128	130	1	20	. . .	. . .	10	55	234	82	103	83	1	20	. . .
	Central Turkey Girls' College, Marash	136	71	65	16	152	139	4	9	. . .	. . .	. . .	. . .	28	124	95	41	3	9	. . .	4[c]
Independent Colleges.	Syrian Protestant College, Beirut	917	218	409	290	917	60	69	. . .	50	11	2	725	643	274	161	29	286	182	(9	190[d]
	Robert College, Constantinople	470	192	268	10	470	75	204	67	14	63	25	22	345	125	15	70	279	90	12	4[c]
	Constantinople College, A. C. G. C.	253	120	133	. . .	253	67	54	46	19	45	3	19	167	86	22	61	97	53	19	1[c]
		3,165	1,370	1,795	631	3,796	1,589	891	198	124	119	34	841	2,053	1,743	939	903	1,174	412	141	227

(*a*) Syrians; (*b*) Russians, 33; Persian, 1; (*c*) Catholics; (*d*) Druses, 32; Behai, 21; Copts, 32.

project, a site has been secured which will be adequate for many years to come. This land almost joins our present property, thus making it possible to keep the work together in one central plant.

"For eight years Van station has been centering its efforts on the preparation for the foundation of this college. The people have entered heartily into the project, and have showed a willingness to give generously when the enterprise is actually adopted by the American Board. For several years past Van has had a flattering degree of success in its work, and with the new opportunities and new means that a college would afford, we have every reason to believe that such an influence would be exerted in the coming years as few of us even dream of."

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A Roundabout Road

One of the difficulties of missionary work in the polyglot land of Turkey is illustrated by Rev. J. Riggs Brewster, of Smyrna, who reports that the Armenian Evangelical Church of that city is now without a pastor. On a recent Sunday afternoon, Dr. Moschon, of the Greek Church, supplied the vacant pulpit. As he knows no Turkish, he preached in English, his sermon being translated into Turkish in order that the Armenian congregation, a great many of whom know no Armenian, might hear the gospel. Greek thoughts expressed in English, translated into Turkish to an Armenian company!

⚜

Student Aid at Marsovan

The mission theological seminary at Marsovan, Western Turkey Mission, has put its work on a new basis. Rev. Ernest Pye writes that now no free aid is given to students:—

"On the other hand we encourage every earnest, capable man who desires to enter Christian work to come on for thorough training, and we are seeking to solve the financial problem by providing work for students that shall give them experience that will stand them in good stead when they get out into their life work. One of our present students is directing the work of the city Young Men's Christian Association. He is their executive secretary. Under his direction the Association is doing both social and religious work. We are just about to initiate another phase, a thorough and systematic visitation of khans, hotels, and inns on Saturday afternoon or Sunday to discover travelers and other persons who may be there in need of medical attention, and also to distribute suitable literature. Whether we shall be able in connection with this work to enter the coffee houses or cafés, where hundreds of men congregate to pass the evening in discussion of political and social conditions of the country over their coffee cups, is not yet certain. But in the execution of this work one or two of the other young men will be employed. As the work grows we shall expect to initiate other forms of practical Christianity among the men of the city, both Moslem and Christian so-called. For such work we give a reasonable compensation. It amounts to perhaps half of a student's expenses for the year. It is what might be called a student employment work, and for this we shall sooner or later expect to secure an adequate student employment fund. A draft of $50 a year on such a fund should make it possible for a student to be doing work of the nature that I have described above throughout his period of study. Any man who is appealed to by a proposition to have his money count in two ways in the field of moral and religious progress will, I believe, find his interest enlisted in this plan. I say his money will count in two ways, because it will be enabling a young man to get his theological training, while at the same time be putting through some form of direct practical work in the city or in other communities."

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Belying the Christian Name

It is a sad and portentous fact that the Bulgarian "Orthodox Christians" in their hour of triumph showed no differ-

ence in spirit or conduct to the Mohammedan Turks, but acted just as the latter would have done had they been victors. A lamentable amount of massacres and looting has occurred over wide areas of the conquered territory. The cases of such behavior are too shocking to put in print. In one district 764 Turks were killed after they had surrendered, and their houses were completely plundered. The cruel acts of these "Christian Orthodox" savages have turned the sympathies of some toward their vanquished and suffering victims.

A cheering element of the situation is that in general the Protestant communities have resisted the great temptation of getting something for nothing by looting the Turks, as their Orthodox neighbors have done. Not only so, but they have sympathized with the Turks in their suffering and have co-operated widely in the relief work. But one exception is noted to this rule.

WHERE GREEKS ARE WELCOMED BY MR. HASKELL

Making Acquaintance with the Greeks

Rev. Edward B. Haskell, of Salonica, a city in what used to be Macedonia, captured from the Turks by the Allies, writes under date of April 8: —

"God is giving this mission a wonderful introduction to the Servian and Greek governments by throwing Mr. Clarke, at Monastir, and myself, here, into such close relations with them in relief work. I have shared in distributing thousands on thousands of dollars' worth of Greek government funds, and naturally have been thrown into relations with the givers. Mrs. Argyropoulos, wife of the governor-general, is on our committee. On December 16 King George received in audience the Lutheran and Greek pastors and myself, as representing the Protestant communities. He asked about our work, and I gave him as much information about the Protestant movement in Macedonia as I could pack into six or seven minutes. I have had two interviews on relief work with King George's third son, Prince Nicholas, military governor of our district. He is a tall, fine specimen of manhood, who speaks English like an Englishman. If he expressed his real sentiments, which I must believe unless his actions should belie his words, he is a high-minded Christian gentleman.

"So far the capitulations remain in force and the Greeks allow us our customs franchise, just as did the Turks. The difference in administration, however, is notable. Instead of making us haul out every article from every box for examination and listing, the Greeks examine simply enough to assure themselves that the contents agree with Mr. Hosmer's list, which I show them. Lately we have had three or four invoices to clear and they seem to have acquired considerable confidence in us.

"At present, too, under the capitulations, the sale of Scriptures in modern Greek is permitted. We know that if Greece definitely annexes Salonica this will be stopped, because the Greek constitution forbids it. What will happen to the rest of our work we do not know. I do not fear that we shall be expelled, but it may not be a good center any

longer for Bulgarian work. It seems to me, however, that if God has sent Greece to a mission station of the American Board, instead of the Board going to Greece, the Board ought to accept God's mandate and work for the Greeks. This means sending a family or two to learn Greek.

And with the Servians too

"It is very good for the Servians to spread out a little and mix with other people. At Uskub and Strumnitza (where there is a Serb garrison, with Bulgarian civil officials) the Serb officers and soldiers often drop in to services. A Serb Red Cross doctor at Strumnitza has begged me to supply Scriptures for free distribution to the garrison of 750 men. We sell so little Serb literature from here that I was caught with only ten New Testaments and two Bibles on hand, although the doctor had arranged for free transportation of a whole box to Strumnitza. I have written to Dr. Bowen to send me Serb Scriptures by book post from Constantinople as fast as he can. The Bible Society is furnishing us very generously with books for free distribution. It is said that the Serb officers were much impressed by Pastor Beleff's wedding service for a couple in our Strumnitza church, especially his advice to the pair about Christian home relations. One exclaimed: 'This is real religion. Our priests are only merchants, performing ceremonies for the fees they get.' The Serbs, like the Russians, are naturally a religious people, and if the gospel gets a start among them it will spread fast. I am hoping that the partial breaking down of their previous isolation and their coming more into world relations may bring about a larger measure of religious liberty than has hitherto prevailed."

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Ministering to Turks at Salonica

Two of the Bulgarian Protestant preachers who have been at Salonica for several months, aiding greatly in the relief work, visiting people in their homes, and establishing the identity of real refugees, have so won the love of the Turks that they have been able on recent Sundays to try the experiment of holding an afternoon religious conference with the Turks, reading and expounding a psalm and repeating the Lord's Prayer. The first time sixty were present, and the second time seventy, including some twenty women who sat in a side room where they could listen. It remains to be seen what will happen when Turkish leaders in the city learn of this and begin to urge the people not to come. They dare not use violence, but appeals to prejudice are still strong. Seven hundred Turkish tracts have been distributed among the people, besides a good many copies of the Scriptures, in the effort to enter the opening doors.

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Moslems Baptized into Christians

It is reported from various quarters that, following the victories of the Bulgarian armies over the Turks, there has been wholesale baptism of the Pomaks, or Bulgarian Mohammedans, in the Rhodope Mountains and in the Razlog (Bansko) region by some of the Bulgarian priests. Whether this change of religion has been through the forcing of these people by the government, the armies, or the national church, or whether they have made the change voluntarily, believing that God is on the side of the stronger battalions, is not quite clear, though there are stories of individuals who have run away from home and of others who have hanged themselves to avoid accepting the rite in this way. Such transactions, like the turning over of mosques to the use of Christian congregations, may be taken as unfortunate irregularities due to the disorders of the war, to be stayed and remedied in due time. Regarded more deeply, they are indications of the unsettling of religious ties and signs of the enlarging opportunity for Christian work in time to come.

NEW THEOLOGICAL HALL — PASUMALAI

INDIA

A Great Day for Pasumalai

It was a great day for Pasumalai in South India, and indeed for the whole Madura Mission, when the splendid new hall for the Theological Seminary was dedicated on March 4, 1913. From the early days of the mission Pasumalai has been training our male Christian workers, and the remarkable success of the Madura Mission, especially in evangelistic lines, may be attributed largely to the influence of this school. In more recent years, under the able leadership of Rev. John P. Jones, D.D., the school has greatly increased its power and influence. For several years Dr. Jones has felt that the school deserves a building of its own, the more so as the rooms occupied were needed by the rapidly developing normal school. While on his last furlough, Dr. Jones interested a number of friends, who contributed about eight thousand dollars to make a suitable building possible. Our readers may judge from the accompanying picture as to the use that has been made of these contributions. We are confident that the good friends of the Board who have furnished the wherewithal will be gratified with the result. Pasumalai now has the best building of any of the fourteen divinity schools of the Board. In connection with the dedication, Dr. Jones stated: —

"After nearly two years of effort it is a great pleasure to come to the end of our labor and to see our new Theological Hall dedicated to the work of Christian teaching and training. The erection of this building has been a much harder task than we anticipated, because neither I nor the contractors nor (I believe) even the architect realized what was involved in such a building. The immense amount of cut stone work which has been put into the building is far beyond anything that was before undertaken in the mission, and has involved us in very minute, patient labor and has very much delayed the work. But we are now glad to come to the end of it, and trust that the edifice will seem the more beautiful and precious because of the patient waiting which has been involved in its erection."

The effect of this fine building upon the alumni and native constituents may be inferred from the following quotation from the congratulatory address which was presented to Dr. J. P. Jones in print: —

"*Rev. and Dear Sir:* On the happy occasion of the dedication of this beautiful edifice, we the alumni of the seminary beg leave to approach you with hearts overflowing with great joy and deep gratitude.

"This great building, designed for the furtherance of the Kingdom of God in this land, is a splendid result of your long-cherished hopes and strenuous exertions. During your last well-earned furlough in America you spared no pains whatever for securing funds for the same from various munificent benefactors there. Ever since the building work began, you labored very hard night and day in planning, conducting, and directing the work, even foregoing a part of your summer vacation on the hills. We are sure that your anxiety and over-exertions in this affair, in addition to your many duties and tasks, have told severely on your health and vigor.

"It will not be out of place here, Sir, to refer to the sterling services you have rendered in connection with the seminary at Pasumalai. The work which our seminary is turning out is very important and essential for the evangelization of this country. As such this could be successfully and efficiently carried on only by a veteran missionary of rare abilities, high culture, and wide experience.

"We can never forget how earnestly you have endeavored to impart an all-round education and make us spirit-filled men and efficient workers in God's vineyard. About 130 have graduated from the seminary since you took charge of the work, and they are doing good work in different parts of South India. Seventeen of these are now pastors and some others are candidates for ordina-

tion. We should also mention here how hard you have labored to secure endowments and scholarships for placing the seminary on a self-supporting basis."

We regret to state that on account of the extra labor entailed in the supervision of the building process, on top of all his other responsibilities, Dr. Jones's health became so impaired that the Prudential Committee urged his going to Karlsbad in Germany, in company with Mrs. Jones, for a period of recuperation. From there he writes us of his rapid recovery and his hope to return at an early date to his beloved work.

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Villages Turning to Christ

Rev. Hervey C. Hazen on leaving for his furlough passed his work over to Rev. John J. Banninga, who has a wonderful story to tell of whole villages and sections of villages coming over to Christianity. It is evident that in certain sections of our South Indian field we have a genuine mass movement in progress: —

"Mrs. Banninga and I have just returned from a tour of a few villages. We went in a two-wheeled, springless bullock cart that has a top like a prairie schooner. All our baggage was inside, including a couple of folding cots, chairs, clothing, food, etc. It was 'bumping the bumps' while we were traveling all right, for the road was bad; but fortunately the bullocks were not very fast, and we were happy both when we went slow, for then the 'bumps' were less, and happy when we went faster, for then we got to our journey's end sooner. It took us from 7 A.M. till 1 P.M. to get to Tirumanickam, only twelve miles away. The cart track wound its way between fields and irrigation tanks, with a range of mountains on our right all the way. When we reached Tirumanickam we found the school in session, and at once examined the kiddies in their Bible verses and stories. After a rest in the afternoon we held a meeting for the adults, and it was pleasant to see their eagerness to hear all we had to say. All the village seemed to be hanging around the schoolhouse to get a glimpse of the two strange creatures inside. But they are polite and friendly, and we knew that even our oddness to them was a drawing card; we had a good meeting in the village streets also, preaching to Hindus. The cotton that a little girl had picked that afternoon, which she carried in a fold of her cloth, furnished a good text, for it was cotton grown from American seed and far superior to the native product; they were ready to admit that if the Western lands could produce such good cotton they must have God's blessing resting on them.

TOURING — MADURA

"The next day was Sunday, and we held communion for the score of Christians of that village. They have a nice little church (it cost $91), but some of the people who came from surrounding villages begged us to come there also and see their need for a church and schoolhouse. Lots of children to study and no school, several families ready to come over to Christianity and no church to worship in, and $100 would build a good one!

"That afternoon we went to Settiapatty, where a few families have just come over. We met in the open room of one of the members. The room, about five feet square, had only three

walls and opened on the courtyard where the cattle stay. But a crowd of villagers had taken possession while we talked to the Christians — five men and three women. Bright, intelligent, earnest men they were, enduring real persecution too. The leader showed me a plot of ground he had bought for a church, and asked when I could build one. Forty families more are waiting to see what we will do before they decide whether they will become Christians or not. It would mean much to that town if we could put a teacher in there and educate their children. I could give you a dozen more instances like this."

✣

Christian Officials in South India

Battalagundu, one of the stations of the Madura Mission, seems to be falling into Christian hands, according to Rev. Burleigh V. Mathews' letter of March 12: —

"The wheel of municipal politics has taken a turn in our favor of late. Our pastor Santiago, who went to Pasumalai in January, 1912, and is to return here again this summer, was 'Union Chairman' or 'first selectman' of the town for a couple of years prior to his departure. When he left he wished to keep the office among the Christians, and I was put in as chairman. Since then the Brahman police inspector has been superseded by a very wide-awake Christian inspector from Dindigul, and on March 1 the head of the local hospital, a Hindu, was transferred and his place filled by a fine Christian man, who went to our boarding school when he was a boy. The assistant at the hospital was already a Christian. So it has put most of the officers of the place in our hands. It is a good thing, I think, for the reason that it gives us more influence among the Hindus. Besides the men just mentioned, two forest officers, one here and one in a near-by village, and a government school-teacher close by are all Christians. One of these forest officers recently brought in two zemindars to call on me, and they seemed very glad to associate with the Christians who were here. We are intending to invite these two zemindars and one or two other prominent Hindus to attend the Harvest Festival, and it is possible that they will help us some financially, as zemindars in other villages have done for our schools."

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Capron Hall Capers

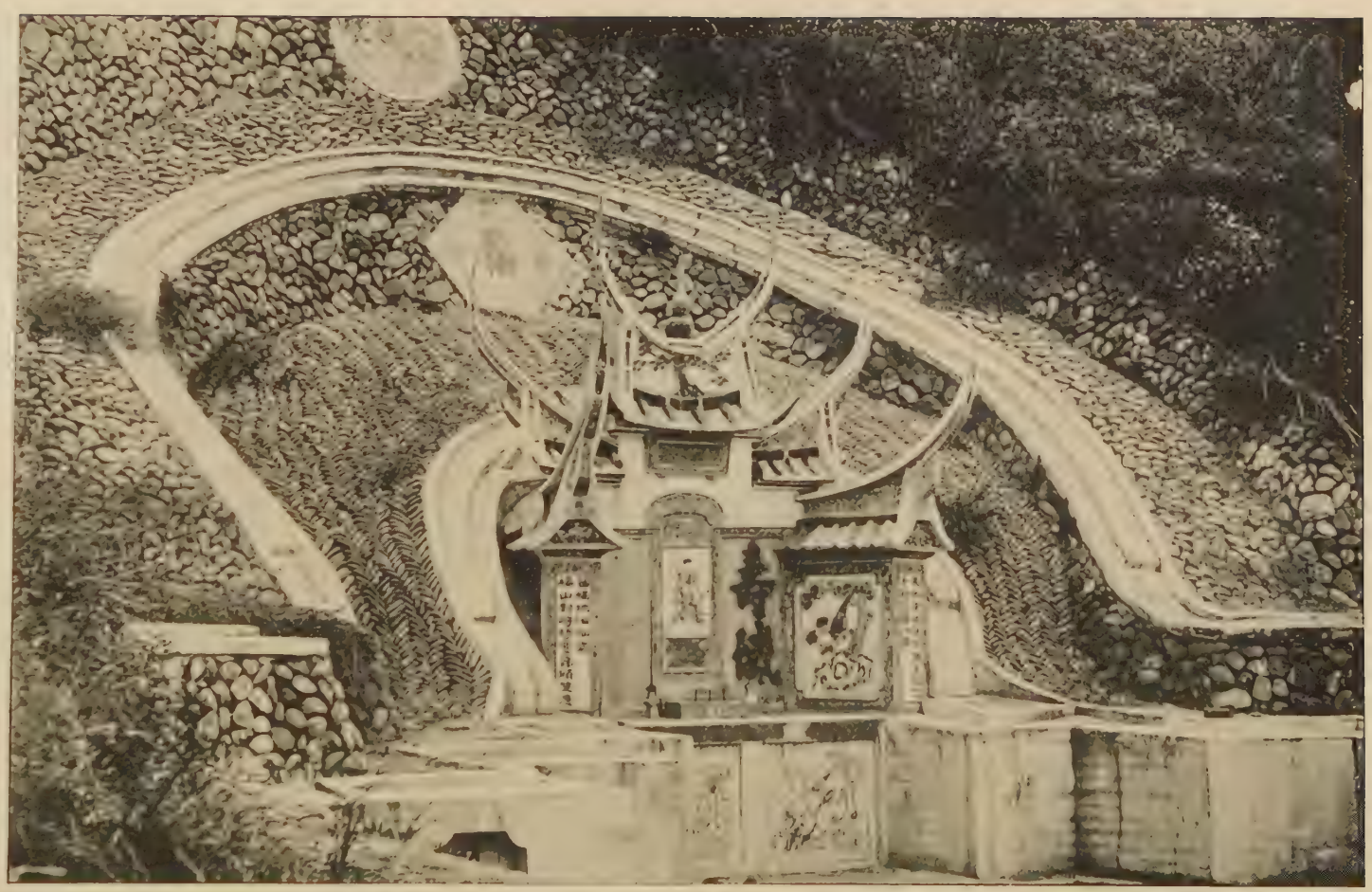
Miss Gertrude E. Chandler, teacher in the Girls' High School of Madura, South India, and in charge of kindergarten work, relates these two incidents that show the lighter side of the girls' life, and that due account is made of

ELEPHANT-BACK IN INDIA

the fact that all work and no play makes youth dull in India as in America: —

"In an English class the following lesson was announced: 'Be prepared at the next recitation to describe one of the many styles of dress used by women in India.' The pupils found that to give a verbal description of dress in a foreign language was no simple task, so they decided to assist themselves by wearing the costume about which they were to talk and the recitation proved mirthful as well as instructive. Our American friends would have seen the Parsee lady, the Brahman belle, and the country coolie, with her ugly wads of folded cloth, all sitting side by side and talking *English!*

"It was Saturday afternoon and excitement ran riot in Capron Hall, for at morning prayers it had been announced



AN ORNATE CHINESE "OMEGA" GRAVE MADE OF STONES, FOOCHOW

that some elpehants were coming to the compound to give the children a ride; and sure enough, sharp at four o'clock the ding-dong of the elephant bells was heard and two of the ugly creatures walked in. They looked so big that the desire to get on abated a little; but when four of the younger girls, by being pushed from below and pulled from above, had got safely seated and were hugging each other with a mixture of fear and delight, others were eager to have their turn. One elephant condescended to get down on his knees and let the admiring audience climb by his tail, but alas! when he himself began to arise, sticking on was no joke, and two or three found themselves rapidly rolling back onto the ground. It was hard to say who had the most fun, those who rode or those who stood by and heard the gurgles and giggles of the girls and the grunts and grumblings of the surprised old beasts."

Grateful Pupils in Bombay

The *Dnyanodaya* contains an interesting account of the commencement of the American High School in Bombay. In connection with the occasion essays were read by pupils, stating what they had gained from their educational course. We quote from two of these essays.

From a pupil who had completed the course: —

"I was born in Ahmednagar, and I began to learn in one of the Christian schools for Hindus there. In the year 1900 a sudden change occurred in my life, and I came to Bombay. When I entered Bowker Hall (the girls' boarding department), I heard the girls speak some queer language. Soon I found that it was the English language. I then began to learn it gradually.

"After I came to Bombay, another change, and a still more helpful one, came to me. It was when I was baptized and became a member of the church.

"When Mr. and Mrs. Hunsberger began to manage the school, they brought many changes, for they began to teach us by new American methods, which we soon liked very much. They introduced a system of self-support. By this those who could not afford to pay their fees were obliged to work for their education. This was something new for India, but in time it made us feel independent and self-reliant."

From another pupil: —

"The year 1905 will ever be remembered by at least two of us, a brother of mine and myself, for that year beheld our admittance to this school. Acquaintance was made, sympathy began. Soon the manual work and the strict rules followed. The busiest years of my school life were the time when I worked actually under the superintendence of the Rev. Mr. Hunsberger, who took a personal interest in us. I learned typewriting and bookkeeping, and earned all the laundry certificates. . . . This is my history.

"Now, what good has this school done to me? It has taught me to stand on my own legs. It has taught me that I am an Indian, bound to do something for the betterment of India. It has taught me that God is not our Judge only, but — better than that — God is our Father, loving, sympathetic, and kind, the One who can make even failures more beneficial than apparent success, the One on whom everything is to be cast in order to be changed for our betterment. It has also taught me most practical lessons.

"Then what can we do but be grateful for the past and hopeful for the future, all the while thinking of God's love. God is without end. His love is without end."

CHINA

Canton and Christianity

Rev. Lewis Hodous, of Foochow, went to Canton for the District Conference called by Dr. Mott. He was much impressed with the city, of which he writes thus: —

"Canton is one of the great cities of the world. It has a population of two

million and a half. Its streets are clean as Chinese cities go; its shops wealthy and its houses well-built. The Portuguese started here in 1516. The Dutch followed a hundred years later and they were supplanted by the English.

"Canton is the center and source of the revolution. There is not a queue to be found within five hundred li of the city. The Cantonese have taken hold in an efficient way. They are cleaning out the pirates; they did away with the flower-boats and the gambling dens. They have stopped the opium traffic. They are forming all sorts of companies to develop mines and industries in China. The river front has several miles of fine foreign buildings for business and government purposes. One of them is a large department store with a roof garden.

"It is said that sixty-five per cent of the officials in the province are Christian men. The Director of Education for the province is a Christian man who is doing much to improve education. He has a salary of four thousand dollars. This he turns over to the Canton Christian College, which pays him back eighteen hundred dollars, the amount of his salary as instructor in that institution.

"Canton is rich in Christian work and influences. It has famous hospitals, churches, schools, an insane asylum, and numerous other agencies which are the results of Christianity. It has more Christians than any other province and with Fuhkien has almost half the Christians in the republic of China."

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Tungchow Young Men's Club

Saturday, February 15, at a public meeting held in St. James Hall, the Board's gospel chapel in Tungchow, was established the new Tungchow Young Men's Club. Admission was by ticket, yet the hall was full; the police were needed to help take tickets and to guard the door, a matter easily arranged, as one of the members is the second officer of the police force. Representatives of the Peking Association brought greetings and gave much information of the aims of the association and its relation to society. The Glee Club of the college helped with the singing. Among the addresses was one by a guest who spoke for the citizens of the city. The meeting was most successful and a good send-off for the organization.

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Student Meetings in North China

Rev. L. C. Porter, of Tungchow, became closely associated with the meetings held among the students by Dr. Mott and Mr. Sherwood Eddy in connection with the missionary conference arranged for by the Continuation Committee of the Edinburgh Conference, as he was asked to assist the meeting with the Glee Club of the North China Union College at Tungchow. The first of these meetings which he attended was held in the Canton Guild Hall in Tientsin, the largest assembly hall in the city, holding 2,500 people. This hall was filled on three successive evenings with crowds of eager, attentive listeners, and there was a large audience of inquirers at the Sunday service that marked the close of the campaign. In addition to singing at these meetings, the Glee Club visited and sang at different schools during the days, performing the double function of advertising the evening meetings and illustrating what singing can do.

Mr. Eddy's address to the students was a striking, earnest, and effective pressing of the Christian claim on the young men of China. At the closing meeting on Sunday suggestions were given to the inquirers for reading the gospel and for testing Christianity. Plans were outlined for visiting inquirers and arranging possible study classes for them. The series closed with Mr. Chang Po Ling's testimony as to how he came to find Christ, a most moving recital. Others on the platform were also called on for a word or two. Mr. Porter declares, "I shall not soon forget the eager attention of that chosen company most manifestly 'hungering

A TEMPORARY MAT-SHED FOR THE FESTIVITIES

and thirsting' for truth and life." Stress was laid on the follow-up work, plans for which were carefully wrought out that results might be permanent and altogether helpful. Similar meetings to these in Tientsin were held in Canton and Hongkong, in the south, and arranged for at Peking, Paotingfu, Hankow, Nanking, and Shanghai. The meetings have shown that Chinese students were more open to the Christian appeal than any one had believed or dared to hope. Dr. Mott and Mr. Eddy say they have never met such eagerness anywhere among students the world over. The figures alone are impressive: over 800 inquirers at Canton, a few hundred less at Hongkong, 500 at Tientsin, and students rising to pledge themselves definitely to Christ.

Following Tientsin, Mr. Eddy went to Peking, where special arrangements had been made through the Board of Education, so that he was able to speak in nine large schools and colleges in the city, addressing 1,600 students in anticipation of the coming of Dr. Mott later for a mass meeting. From Peking they went to Paotingfu, where there is a great student population of from 5,000 to 6,000. Here the army assembly hall, holding 3,000, was filled, and 290 signed cards expressing their desire to study the gospel and to test Christianity. Following the evening meeting in the hall, Mr. Eddy and Mr. Porter took a long ricksha ride to the officers' school, the only one in China, to address the cadets, who were not allowed at the meeting in the city. About 1,530 were gathered in the open court to listen to a strong half hour's address.

Mr. Porter returned to Peking to lead the Glee Club at Dr. Mott's student meeting, which was held in a mat-shed, with an audience of over 2,700. Dr. Mott's address followed the general line of Mr. Eddy's, and over 600 signed the cards.

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At the New Foochow Hospital

Last month's issue contained pictures of the new missionary hospital and the dispensary at Foochow. Letters since received from Dr. Kinnear indicate that it is in vigorous and satisfactory use: —

"Things are moving at the hospital. Just now the four students and the evangelist are attending the Young Men's Christian Association Students' Conference, which, by the way, is proving the most successful one ever held here, the attendance being nearly three times as great as last year, including

forty from the government schools — most of them not Christian men. The absence of the students leaves Mrs. Kinnear, myself, two Tartar dressers, and Mrs. Kinnear's woman helper to do all of the work at the clinic. The lantern festival made the attendance small for a few days — not much above fifty in two or three days — but now it is coming back to normal, and it keeps us pretty busy during the forenoon. However, it is delightful work, and we enjoy doing it in the new dispensary suite.

"Our latest triumph has been the purchase of the little temple and the so-called 'Dump Heap' that complete the boundary of the premises that I have had as my ideal for four years. It takes the person who has been doing the dreaming so long as that to fully appreciate it. I made the last two purchases just before China's New Year, the temple was emptied of its principal idol a few days ago, and I took possession and am now walling the whole thing in. It leaves a nice bit of yard around the west side of the operating pavilion, forty or fifty feet wide, and a fine entrance to the new house lot. Yesterday we removed the last vestige of a Chinese house from the whole site when we took down the posts of the temple. There is a shrine that must be taken away this morning, and a few small idols. I might sell it to you if you are short of shrines. If there is no sale, we will set it up somewhere for a doll house for the small children of the mission."

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Old People in New China Learning to Read

In the midst of an animated letter from Miss McConnaughey, of Fenchow, Shansi Mission, is the pathetic description of middle-aged and elderly people learning to read the difficult Chinese language. This scene is typical of what is going on all over China in these days of intellectual and spiritual awakening: —

"The road to Shang Ta passes by the old pagoda, which can be seen for miles and miles around here. It is the Fenchow landmark as we come home from Taiku; thirteen stories high, with a different god to be worshiped in each story, so Jen ta Chieh told me. Some day when it is open I want to go out there and go to the top; it looks interesting.

"About one o'clock we reached the outskirts of the village, and were met by some of the schoolboys who had come out to greet us. If I were to characterize the place, I would say that it has the Southern hospitality without the very prevalent Chinese curiosity about the foreigner. Really the only time that curiosity got the better of prudence was when an old lady asked me if I slept in my shoes. We were escorted through the streets and were met by a crowd of men, women, and children at the schoolhouse, which stands at the rear of a threshing floor, making an ideal playground for the children. Two of our schoolgirls come from Shang Ta, and they some way had the idea that we didn't drink tea, therefore I had to take hot water whenever the other women drank the customary drink. I wouldn't begin to say how many cups I drank.

"The dinner was such as would have given me some trouble to get away with some two years ago; but after our long cart trip and a certain accustomedness to dirt on chopsticks and saucers, one gets along very well. The meal ended, we went back to the schoolhouse, where the station class was held and where it seemed I was to give the women their examinations. We spent the afternoon on the *kang* together, and I heard twenty women read. Some had finished the first book, others had finished the first two books and were reading one of the Gospels or the Acts, but the greater number were wrestling with the first pages of 'Sheng Tao C'hu Chieh,' while one poor lady was still working on the first sentence. The first woman I heard was blind in one eye and over sixty years old, but she has read the first book and six pages in the second. Another woman, who had a family of five children and a

rather worthless husband, hobbled about on one wooden leg — rather a stick of wood which they had rigged up — had very poor eyesight, and was reading her second book. Some were exceptionally bright and some were exceptionally stupid, but all were interested and interesting. And it *is* hard to learn to read when one is old and the time has passed when things come readily.

"When the women had finished reading, the gong was rung for a meeting of the village people; just a little prayer meeting, that I might see them. In the twilight they came across the threshing floor and into the schoolhouse, where we women sat on the big *kang* which runs along one end of the building, the men and boys occupying the benches which nearly covered the remainder of the room. The leader took for his text, 'Ye are the temples of the living God,' and made a plea for inward rightness. The sun was quite set when he finished, and we sang the last hymn mostly by guess. It was a wonderfully peaceful and satisfying little meeting; friendliness pervaded the atmosphere, and the day had been so balmy and warm with sunshine. The women then scattered to their homes, and we went to a room at the end of the schoolhouse where we were to sleep."

Stirring Days at Inghok

Mr. Smith, in a recent letter from Inghok, says: —

"These are great days to be alive and stirring about in the great republic in Asia. The winter has been unusually busy, but as near as we can judge we are at the opening of a still more eventful year. The first year of the republic has been the greatest old China ever saw. It has also been the most prosperous year the Church of Christ has ever known — more additions to the churches, more students in Christian schools, more influence in the community, more opportunity for service than we have ever known before. So you will not wonder that we are working overtime. And let me say also that we are proud of the way the American Board and the home churches are planning to seize this great opportunity. We thank God that they are planning to make adequate provision in men and money for the great work God has put upon us. It can be done. It is not a burden — a task; it is the supremest opportunity, the divinest blessing, our royal birthright.

"I spent December touring among the churches all over the district. We had rare fall weather and great crowds all the way along. I took with me the beautiful Victrola that came out last year as a Christmas present from our Sunday school friends in Fall River. It reached us in October this year, just in time to make glad the Christians in their Christmas celebrations. It was literally enjoyed by thousands and thousands. It led the singing in some of our services. The people enjoyed most the familiar hymn tunes, 'My faith looks up to Thee,' 'I need Thee every hour,' 'Lead, kindly Light,' etc. It was a great joy to find the work prospering all over the field. Not only did we have the Christmas exercises and church feasts, but communion in every chapel gave a truer insight into the real spiritual work being done. Here a company of young men were examined and received to membership. The next day four women confessed Christ and were baptized into the church, all of them the wives of Christian men. So four more Christian homes are established, the greatest power in Christianity. Next it was a company of students that before the church witnessed a good confession. One was the son of the local magistrate and the leading scholar in school. In all we received about thirty, and a good number will come in at the next communion.

"After Christmas I confined myself to the Boys' School here at home. We have had a large school, with the best spirit manifest ever known. It began by four of our boys attending the Student Young Men's Christian Association Conference last February. Those boys came back to school, as we used

THE INGHOK STATION COMPOUND

Woodin Memorial Church | Boys' Boarding School | Mission Residence (burned)

to come back from our conferences at Northfield, with a great vision and a great burden. They have worked faithfully all the year, organizing three groups for Bible study. Every morning I hear the bell ring at 6 A.M., calling these boys together for fifteen minutes of personal Bible study in their groups. These winter days are still dark, but they have kept them up, with the result that twelve of our leading boys have united with the church this year and practically all the three upper classes are active Christian workers, many of them definitely consecrated to the ministry of the gospel. Eight delegates are being sent this month to the Student Conference, which promises to be the greatest one ever held in China.

"This last week we held our school graduation. A large crowd filled the beautiful building. The magistrate and all his assistants were present. After the essays and recitations he addressed them and gave presents to the graduates. Their essays were on 'The Power of the Press,' 'Essentials for Establishing the Future Prosperity of China,' 'Compulsory Education for China,' etc. Four from the Boys' School received diplomas; all of them Christians with promising prospects. Two go at once to Foochow College, under Mr. Beard. One will join the six Inghok boys at present in the Union Theological Seminary under Mr. Hodous, and one hopes to enter the new Union Normal School. All are eager to engage in active Christian work as the greatest opportunity to serve China in this hour of her crisis.

"We are living in a new China from what we were even two or three years ago. The world was astonished at the spectacular political changes wrought by the revolution. To us even more wonderful seems the deep-seated change of attitude of the entire people toward everything. This is producing changes more far-reaching and more important to the future of humanity than even the political, if it is less spectacular."

Chinese Christians Pray for the Government

Miss Lucy I. Mead, of Peking, is the first to send us an account of the response of the Christians of the empire to the request of the government for prayer. She writes under date of April 14: —

"The thing that makes us shake ourselves to see if we really are not dreaming, and makes us rejoice beyond measure when we find that it is true, is the word sent out from the government — some say through the premier, others say through the head of the Board of Foreign Affairs — asking that all Christians in China set a day of prayer for China, the new government, the members of parliament and its sessions; a national day of prayer for the country requested by the highest elected officials! Who dares to intimate that the lives of the devoted messengers of Christ have been lived or sacrificed here in vain or with only slight results!

"The government not only pays for all the telegrams sent by the committee to all the churches of the land, but itself sends telegrams to the head officials in all these places, ordering them to be sure to have their representatives present at the meeting of prayer. It is certainly marvelous!

"Pastor Li, in his wonderful sermon yesterday on 'Prayer for Country' compared the one praying to the man who turns the switch in the city electric power house; he is perhaps the only one in the room, perhaps no one knows that he does it, but by doing it the whole city is flooded with light, and the people going along the streets see the results of the act, although they know not who did it.

"As we are right in the center of things and the opening sessions of parliament seem more real and near to us, the Chinese Christians in Peking set a special union meeting for prayer for the immediate needs, which was held yesterday afternoon at the Methodist Mission. Representatives from the various missions were on the program, the representative of President Yuan and others. It was a great meeting and must have its results.

"The national Day of Prayer will probably be next Sunday, and there is some talk of having a special meeting at the Temple of Heaven. Who said there is an open door set before the Christian Church in China just now? No man can shut it! Oh, that it may be entered eagerly and strongly now! It certainly is beautiful and wonderful to see how the Chinese start, take hold, or work out in such a deep spiritual way the plans for such meetings. The girls are beautiful in their prayer meetings."

AFRICA

Women's Education in Egypt

The Church Missionary Gleaner is authority for this encouraging report concerning one line of progress in Egypt under British control: —

"In 1899 Lord Cromer stated that no girl had yet presented herself for the primary certificate and that no Egyptian woman had yet received a professional training for the vocation of teacher. In 1911 Sir Eldon Gorst reported forty-three girl candidates for the primary certificate. In 1912 Lord Kitchener states that 'there is probably nothing more remarkable in the social history of Egypt during the last dozen years than the growth of public opinion among all classes of Egyptians in favor of the education of their daughters. The girls' schools belonging to the Ministry of Education are crowded, and to meet the growing demand sites have been acquired and fresh schools are to be constructed, one at Alexandria and two in Cairo.' In 1900 there were 1,640 girls in *kutabs* inspected by the government; in 1910 there were over 22,000. As one example: Six years ago when a school in Cairo was opened the only way to obtain pupils was to command the government employees residing in the district to send their daughters for instruction. Today the school is packed

with 314 girls, in charge of a man principal and six Egyptian women. The latter teach unveiled before men."

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City Missions in Africa

By vote of the Zulu Mission, Rev. F. B. Bridgman, who built up such a remarkable work in the city of Durban, Natal, has been moved to Johannesburg and Rev. Walter Foss was designated to take his place. Mr. Foss's account of this work and of his efforts to develop it we are sure will interest our readers:—

"The 'Durban work' extends beyond the confines of the city, and covers an area more than twenty miles long and fifteen wide. To overtake our work in this district we have nine churches and over twenty-five other preaching places. There is one native ordained pastor, Rev. William Makanya, in charge of our central church here, a fine man, true, faithful, and untiringly persistent.

"Our main church, on Beatrice Street, is quite near the center of the city; it is a frame building, large enough to accommodate 600 people; and on Sunday afternoons it is always practically full, occasionally some have to stand or sit on the floor. Of this number perhaps thirty-five are women and twenty-five children, and the rest are men. At Montpelier Road we have a church accommodating 250 or more, and Sunday evenings we expect to have the building full; of that number over 200 are boys who are working as houseboys or shopboys, and fully five-sixths of them are non-Christians, perhaps three-quarters of them being from absolutely heathen kraals. Our other churches are smaller, and five of them are from six to fourteen miles outside the city. Aside from these churches, we have weekly services in nineteen other places in the city and a number outside. Of the nineteen in the city, nearly all are barracks, in each of which there may be anywhere from 25 to 350 men, the vast majority of whom are practically entirely ignorant of Christ and his salvation.

"Perhaps you would be interested to know in general the nature of Sunday programs. We begin with a preachers' meeting for Bible study at seven o'clock in our central church. At present we have an attendance of about twenty-five, but it is my desire to work up that class to an average attendance of fifty. Of course, the men are always coming and going, for after working in the city for a few months they return home. In reality we would need to have a hundred men on our preachers' list in order to have an average attendance of fifty.

"After the preachers' class, we scatter in various directions for the barrack services. At 9 A.M. I go to the jail to hold service with the native convicts. Attendance at the service is voluntary, but there is an average attendance of about 150; the vast majority of these are heathen. Some are in jail on short sentence for trifling offenses, and then all degrees of seriousness are manifest in the offenses represented. But one is given the opportunity of sowing the seed in these heathen minds and, by God's grace, in their heathen hearts, in the faith and hope that one day will witness a fruition. In our churches, the main services of the day are held at three and seven o'clock.

"Next I may speak of our five night schools with a total average attendance of from 150 upward. There are nearly 200 men and boys on the night school rolls, many of whom are just learning their letters and learning to write; others have attended school before coming to town; some have persevered in the night schools so that they have not only learned to read and write Zulu, but they are able to read English quite well and to do ordinary problems in arithmetic. The advantage this affords them is very significant. The men pay fees of one shilling (twenty-five cents) or ninepence (eighteen cents) a month, and this means for them practically a day's wages out of each month. The fees are merely enough to carry on the schools with most meager equipment. Besides these five schools in town we have three others outside, but they are small."

BIBLE SELLERS STARTING ON A TOUR—JAPAN

JAPAN

Village Evangelistic Work

Rev. William L. Curtis, of Niigata, returning from furlough, writes of an interesting tour through the villages of his district in midwinter: —

"I recently made a tour of six days through the deep snow regions in the southern part of the province, visiting Nagaoka, Kashiwazaki, Ojiya, Sanashi, and Tagawairi, 'Entrance to the River Fields,' a village that I had never entered before. Through all this region the snow averaged five or six feet on the level and in places was much deeper. I had some interesting traveling experiences in consequence. Where roads were open I could usually obtain *sori*, or small sleds drawn by one man and pushed by another. Often, however, I had to walk long distances, where a single misstep meant floundering in the deep, soft snow. Mr. Miyagawa, the Nagaoka evangelist, accompanied me on a part of this tour. At Sanashi we had an excellent meeting, lasting about five hours. The people in these out-of-the-way places that we can visit only at long intervals seem to want to get all they can from us. They are not easily tired by long sermons. Mr. Miyagawa and I each spoke twice that evening to the same audience, besides holding a song service and, just before midnight, a baptismal service, at which I baptized a young man who had for some time been studying the Bible, chiefly under Mr. Sakurai, the Christian school-teacher, who has led so many to Christ in that village.

"There are enough Christians at Sanashi now to organize a church, and we hope this can soon be accomplished. The great difficulty is to find suitable evangelists for such places. It is hard to persuade any one to come to Echigo even for work in the cities if other places are open to them in the south, and it will be doubly hard to find workers for these country fields. As soon as possible we must raise up evangelists from among Echigo men, and already there are encouraging prospects that we shall be able to do this. One of the young men in the Niigata church goes to the Doshisha next month to study for the ministry, and another, a son of

the Mr. Sakurai above mentioned, enters the academy at the Doshisha with the purpose of pursuing theological studies later, and so to fit himself for work as an evangelist.

"Until evangelists can be found or raised up we are thankful for such earnest lay workers as Mr. Sakurai, who sustains Sabbath services and does a great deal of personal work among the people of his village. This village-evangelistic work is, I believe, to be the great work of the future. I hope that we missionaries can engage more and more in such work, for I feel sure from this Sanashi experiment that it is to be a most fruitful field."

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Bible Lovers' League

The development of Bible reading and study has been a prominent feature in the work of Rev. C. B. Olds, of Miyazaki, as described in a recent letter: —

"One form of work that we have organized recently is proving unexpectedly effective. We have formed a new society among the Christians of the town and others called the Bible Lovers' League. The purpose is to cultivate the habit of daily Bible study and prayer, and all who are willing to submit to the simple rules requiring this are eligible to membership. I have prepared to go with this a little outline study of Matthew, containing assignments for each day's reading, with the central thought to be considered in connection with each section. It is so arranged that one chapter shall be covered each week, the last day of the week being devoted to a review of the chapter and to the assigning of the appropriate title, while the work of the previous day is to memorize the key verse and to decide

ENTRANCE TO A JAPANESE TEMPLE

on the principal practical lesson of the chapter. It is a very simple plan, but thus far it has proved to be about what was needed. After this week of individual study is completed the same chapter is studied by groups on certain fixed days of the week following. We have now in Miyazaki seven such groups, most of them having an average attendance of ten or twelve, meeting in order at the Christians' houses. There are a good many others, also enrolled as members, carrying on the daily private study supposedly, who cannot attend the meetings. There are in all nearly a hundred members in Miyazaki and some fifty more elsewhere in the province. It is our plan to have some kind of a social meeting for each group in one month, and then the next month a general social meeting for all the groups. A monthly letter also helps to foster the spirit of the organization. Many have spoken very appreciatively of what the study has done for them already, and I hope that the interest may be sustained.

"An interesting evangelistic trip to the northern part of the field two months ago was the occasion of the baptism of four substantial people in one of our mission churches. I also baptized six others in the same church two months before that. This was largely the result of the faithful toil of a young Bible-woman who went out from our province, and after her training came back here for her first work. She is a very promising Bible-woman.

"As for our other work on the compound, we rejoice that four of the oldest girls in the dormitory, for whom we have been especially solicitous, have applied for baptism. I have also been rejoicing over a similar application on the part of two young men, who have been very earnest students in one of my Bible classes. They are normal school students, one of them just about to graduate, and of excellent character and reputation. It is a satisfaction to have these well-instructed young people come out positively into the Christian life."

Revived Country Churches

In other sections of Japan we are receiving news of quickened life among the small country churches; for instance, Rev. James H. Pettee writes from Okayama:—

"Quite a revived interest is showing itself among the country churches in this region.

"One independent country church has just raised 1,500 yen among its own members for a much needed church building. Another church has bought a lot and proposes to canvass soon for funds for building.

"In a village where there is only a Sunday school a revival has broken out, started by the Sunday school children holding a special meeting to pray for the leading Christian in the village, who was ill, but is rapidly recovering."

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Inquirers at Miyazaki

Rev. Cyrus A. Clark, of Miyazaki, has also been making a tour of the field, and his heart has been rejoiced to find inquirers on every side. He writes:—

"In the touring work of the winter an unusual spirit of inquiry was manifested, especially among school-teachers. At one place where I went alone —a notably backward and bigoted place—the head of the school gladly consented to give an address, though not yet a Christian, and two of the three Christian teachers from the neighboring school came over and spoke—all very effectively. At another place, after advertising by posters an evening meeting at the house of a Christian in a small country town, I called at the school just after school hours to give my greetings to the principal. But he and three or four of the teachers kept me there for two hours answering their questions about Christianity. At another place I made a similar call at the noon hour, with similar experience in being questioned; and at the close of school the three or four highest classes were brought together in one of the largest rooms for me to talk to, and the

principal was on hand at the evening meeting to do all he could to make it a success. One of the leading doctors of the town, who has a daughter in our Schoolgirls' Home, did all he could to help; and he spoke for fifteen minutes in the meeting, saying all the good things he could about Christianity. Neither of these men are Christians, and in the last two places mentioned it was only the second or third visit the places had had. The editor of one of our dailies called recently and asked me to write up fully Christianity in Hiyuga, including its main teachings. These are straws indicating the set of the current."

MEXICO

How the Evangelicals Stand

El Testigo, the weekly family Christian paper under the auspices of the American Board's Mission in Mexico, wields a strong influence among the evangelical people. Its editor-in-chief, A. R. Salas, in a signed editorial in the issue of March 15, refers to the disturbances of the past three years, in which all sorts of parties have arisen, bringing to light ambitions most noble and justifiable, and others most vile, pernicious, and immoral, with each side trying to gain the advantage of legal standing, and then puts the question: In this contest of parties and in this struggle to maintain the integrity of the country, what part has been taken by the evangelical people; has their action been favorable to public tranquillity or has it been in the other direction? This question he proceeds to answer by remarking five characteristics of the evangelical faith and teaching which have contributed to good order and the promoting of peace. He sums up his case as follows:—

"We conclude, then, by asserting that the Evangelicals, because of their passiveness in political agitations, their moral support given to the constituted government, their correct standard for judging public acts, their love of order and the fact that they do not foment disastrous ambitions, and because they have so lofty a conception of true welfare, private as well as public, have contributed to the peace and good order of the fatherland."

THE PORTFOLIO

China's Call to Prayer

The Primate made his expected statement with reference to the very remarkable message which appeared in the papers on Friday last with regard to China's call to prayer. His Grace urged that those who best realize either the past or the present position of China would be the first to take in the enormous significance of this unparalleled action. It was one not merely of supreme interest, but of the highest potential importance for what may be ahead. That the act was genuine seemed to be doubted by no one, and His Grace has been at some pains to make any inquiries at present available. That it was absolutely without precedent, of course, went without saying; but he again emphasized the fact that the action was fraught with an importance simply incalculable, in view of the future possibilities, indirect as well as direct, which might ensue from it. The awakening of China and the sight of that nation beginning to stir itself anew and throwing off so many of the bonds and shackles of the past made us feel our responsibility as a Christian nation and a Christian Church to hear the appeal which had come to us. It sent us to our knees to ask not only for the right response, which clearly must and ought to be made in China by the Christian churches to the request put before them, but for the proper and adequate response in England as well. Sunday next, April 27, is the day when this thing will be happening in China.

"Is it too much to hope," said His Grace, "that in our own land there will be, as far as possible on the part of Christian worshipers everywhere, the recollection of that great thing, and the devout and humble commending of it to God?"

From the Record, the Church of England's oldest newspaper, dated Friday, April 25, 1913.

A Call to Prayer

Like the voice of a muezzin heard from a distant tower comes from the East a call to prayer. Who calls to prayer? The new republic of China. It asks the Christian churches of that great land to unite in prayer that the new government, sailing uncharted seas, may be guided by the hand of God with its own upon the helm of the great ship of state. The world has heard nothing like this before. The far land of China, groping in the dazzling light of its new-found liberty, pauses ere it rushes on and asks the Christian people resident within the bounds of that ancient empire to pray to God for its guidance in the new way it is going. Let not the churches of China answer alone. Let Christendom, with one heart and voice, join in heartfelt intercession.

Almighty God, Ruler of nations, who hast brought our brethren on the other side of the earth into the perilous glory of a new freedom, and hast enabled them to throw off the bondage of oppression and to stand forth in the liberty of a free people, guide now those whom thou hast led by a way that they knew not. Restrain them when liberty would become license. Teach them the worth and the price of freedom. Help them to guard with righteousness that which they have won with the sword. May not their swift emancipation lead them to excess or folly, but build within the borders of that great land, education, prosperity, peace, and righteousness. Reward the labors of thy servants, our brethren the missionaries, and help them in these days to act with wisdom and great discretion, and to be the helpers of those for whom their prayers of past years are answered. And bless with them all nations and peoples, all rulers and governors, the whole world round. Yea, bless thou our own nation and its people, for we in our hundred years of liberty have learned all too little of how rightly we may use it. God of the nations, bless our own beloved land, and make it a blessing to the whole world. Through Jesus Christ, our Lord. Amen.

From The Advance, dated Thursday, April 24, 1913.

China's Challenge to Christendom

This unprecedented challenge to Christendom demands immediate response, not only from the Christians of China, where it has already been complied with, a service having just been held in Peking at the request of the government, but from all in every land who bear the Christian name.

Thirteen years ago this coming summer the imperial government of China hunted and slew her Christian subjects like wild beasts and brought all of the resources at her command to aid in driving the hated religions of the "foreign devils" from her shores. Today the new republic solemnly and officially sets apart a day, and urges all her Christian subjects, as well as foreigners, to assemble and in the presence of the officials to intercede for those things which Christian nations seek and supremely value.

In 1900 a dispatch was sent from the throne to all viceroys of all the provinces to exterminate all foreigners, and the streets of Peking were placarded with posters threatening with death all who provided them refuge. A few weeks ago the president of the republic, Yuan Shih Kai, addressing in Peking an assembly of delegates to the annual convention of the Young Men's Christian Association, said: —

"You, my friends, who are members and delegates to this Christian Association from every province of the republic, are examples for the men of every class of society. By the help of your

guiding light and uplifting influence millions of young men, well equipped, morally, intellectually, and physically, will be raised up in this nation to render loyal service to the republic in her time of need, and lift her to a position that shall add to the civilized world an undying luster."

China is doing her part to make amends for the past and to demonstrate to the entire world the sincerity of her purpose. Undoubtedly this is the first time in history that such an appeal has been made by a non-Christian nation.

Was there ever a more striking proof of the presence of God in the life of the world and of his purposes for men in Jesus Christ, the universal Saviour? Was there ever greater encouragement to use the mighty enginery of united prayer for a specific end?

From The Congregationalist and Christian World, dated April 24, 1913.

THE CHRONICLE

DEPARTURES

April 29. From New York, Rev. Messrs. H. C. Hazen and C. S. Vaughan, returning to the Madura Mission.

ARRIVALS IN THIS COUNTRY

April 27. At New York, Mrs. M. M. Webster and Miss H. H. Stover, of the West Central Africa Mission.

ARRIVALS ON THE FIELD

February 28. At Foochow, China, Misses Frances K. Bement and Lucy P. Bement, M.D.

March 20. At Mardin, Eastern Turkey, Miss Johanna L. Graf.

BIRTH

May 2. At Pangchwang, China, a son to Drs. F. F. and Emma B. Tucker.

MARRIAGE

May 1. At Campbell, Cal., Miss Nellie J. Arnott, formerly of the West Central Africa Mission, to Mr. Paul L. Darling.

DEATHS

April 11. At Ashtabula, O., Rev. William W. Curtis, formerly of the Japan Mission. (See page 262.)

April 21. At Medfield, Mass., Mr. Arthur Thompson Hill.

Members of the Japan Mission, past and present, will hear with deep regret of the death of Mr. Arthur T. Hill, who as a missionary of the American Board rendered excellent service as business agent of that mission from 1890 to 1896, residing at Kobe. He returned to the United States in 1896. For about fifteen years he has been purser of Mt. Holyoke College, where he greatly endeared himself personally and as an administrator of affairs in the college. A widow and four sons survive him.

May 4. At Beirut, Syria, Miss Mary A. C. Ely, of Bitlis, Eastern Turkey Mission. (Further notice next month.)

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Acton, Cong. ch.	1 00	
Brewer, 1st Cong. ch.	13 12	
Brooks, Cong. ch.	13 00	
Brooksville, Cong. ch.	4 00	
Brownfield, Cong. ch.	1 00	
Brunswick, 1st Cong. ch.	86 75	
Camden, Grace Hopkins, for China,	1 00	
Hallowell, Old South Cong. ch.	11 27	
Lincoln, Cong. ch.	3 15	
Norridgewock, Friend,	5 00	
Orland, Misses H. T. and S. E. Buck,	30 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 243; Woodfords Cong. ch., 66.31; "Portland," 23.40,	332 71	
Waterville, Cong. ch.	87 13	
Yarmouth, 1st Cong. ch.	25 00	614 13

New Hampshire

Alton, Cong. ch.	5 00	
Amherst, Cong. ch.	18 24	
Candia, Cong. ch.	1 75	
Conway, 1st ch. of Christ, toward support Rev. and Mrs. L. S. Crawford,	8 53	
Derry, 1st Cong. ch.	2 25	
Epsom, Union Cong. ch.	5 00	
Henniker, Cong. ch.	35 00	
Keene, Court-st. Cong. ch.	45 00	
Lyme, Cong. ch.	41 00	
Manchester, South Main-st. Cong. ch.	40 00	
Marlboro, Cong. ch.	5 31	
Nashua, Friend,	1 25	
New Boston, Letitia M. Adams, for work in Japan,	5 00	
North Hampton, Cong. ch.	13 40	
Tilton, Cong. ch.	82 37	
Walpole, 1st Cong. ch.	15 15	324 25
Legacies.—Dover, Caroline M. Martin, by Dwight Hall, Adm'r, add'l,		344 94
		669 19

Vermont

Bennington, 2d Cong. ch.	58 80	
Derby, 1st Cong. ch.	18 00	

Island Pond, Cong. ch., W. A. Graham, 5 00
Lyndonville, 1st Cong. ch. 75 00
North Bennington, Cong. ch. 21 00
Quechee, Cong. ch. 2 00
West Fairlee, Cong. ch. 4 00
Westford, Cong. ch. 16 00 — 200 30

Massachusetts

Athol, Cong. ch. 52 15
Ballardvale, Union Cong. ch. 5 76
Bedford, ch. of Christ, 44.98; Emily M. Davis, of which 1 for medical mission work, 2, 46 98
Boston, Union Cong. ch., 195.20; Central Cong ch. (Jamaica Plain), 125; Cong. ch. (Brighton), 98; 2d Cong. ch. (Dorchester), 76.64; Old South Cong. ch., 75; Village Cong. ch. (Dorchester), 57.70; Baker Cong. ch. (East Boston), 5.77, 633 31
Boxford, 2d Cong. ch. 22 00
Bradford, 1st ch. of Christ, 41 25
Brockton, Porter Cong. ch., toward support Rev. L. F. Ostrander, 200 00
Brookline, Harvard Cong. ch. 813 88
Cambridge, Geo. F. Kendall, 10 00
Charlton Depot, Mrs. Lucy E. Case, 1 00
Chicopee, 2d Cong. ch. 28 51
Danvers, D. K. M., for work among Moslems, 10 00
Deerfield, Cong. ch. 11 00
East Bridgewater, Union Cong. ch. 20 00
Easton, Center Cong. ch. 14 09
Everett, Courtland-st. Cong. ch. 17 56
Fall River, Central Cong. ch., of which 233.90 from The Thomas J. and Mary E. Borden Memorial Fund, for Aruppukottai, 266.22; Mrs. Willard L. Sperry, for China, 50, 316 22
Hamilton, 1st Cong. ch. 3 86
Hampden, Cong. ch. 8 55
Hanson, 1st Cong. ch. 6 00
Haydenville, Emily Rivard, for work in India, 5 00
Hinsdale, 1st Cong. ch. 22 14
Holden, 1st Cong. ch. 9 58
Holyoke, 1st Cong. ch., 380; Alfred S. Packard, 5, 385 00
Lee, Cong. ch., Friends, 100 00
Leominster, F. A. Whitney, 15 00
Lowell, Friend, 5 00
Ludlow, 1st Cong. ch. 10 00
Lynn, Central Cong. ch. 25 00
Medford, Mystic Cong. ch. 72 71
Melrose, Ortho. Cong. ch. 103 00
Millis, Cong. ch. 28 87
Mittineague, Cong. ch. 15 00
Natick, 1st Cong. ch. 60 00
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss, 100 00
Newton Center, 1st Cong. ch. 577 50
Northampton, 1st ch. of Christ, toward support Rev. and Mrs. F. F. Tucker, 459 55
North Brookfield, Friend, 1 00
Reading, Cong. ch., of which 150 from Solomon Davis, 204 37
Rockland, 1st Cong. ch. 17 00
Salem, South Cong. ch. 7 50
Somerville, Highland Cong. ch. 42 15
South Hadley, Cong. ch. 14 04
Springfield, 1st ch. of Christ, of which 47.17 toward support Dr. C. D. Ussher, 95.66; Thank-offering, 30, 125 66
Sturbridge, 1st Cong. ch. 14 06
Taunton, Trin. Cong. ch., 106.50; Winslow Cong. ch., 33.30, 139 80
Townsend, Cong. ch. 4 22
Waban, Union Cong. ch., of which 25 from W. C. Strong, 84 03
Wakefield, 1st Cong. ch. 87 33
Waltham, 1st Cong. ch. 33 00
Warren, Cong. ch. 25 36
Wellesley, Miss A. M. Goodale, for Albania, 5 00
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook, 150 50
Wenham, Cong. ch. 58 00
Williamstown, 1st Cong. ch. 475 00
Winchester, 1st Cong. ch., int. legacy of D. N. Skillings, 200; 2d Cong. ch., 3.50, 203 50
Worcester, Pilgrim Cong. ch., of which 30 from Mrs. C. A. Stewart, Mrs. Jennie Ward Knowles, and Mrs. C. M. Clark, for Mindanao, 173.44; Bethany Cong. ch., 29, 202 44
- - ——, Cape Cod, 10 25 — 6,209 69
Legacies.—Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00
Springfield, James C. Atwater, by David F. Atwater, Ex'r, add'l, 500; Levi Graves, by D. W. Wells, Trustee, add'l, 80, 580 00 — 583 00
6,792 69

Rhode Island

Bristol, 1st Cong. ch. 2 00
Central Falls, Cong. ch. 34 18 — 36 18

Young People's Societies

Maine.—Hampden, Jun. Y. P. S. C. E. 10 00
New Hampshire.—Keene, Court-st. Y. P. S. C. E., 5; Wolfboro, Y. P. S. C. E., 7.50, 12 50
Massachusetts.—Auburndale, Y. P. S. C. E., for Mindanao, 5; Bridgewater, Scotland Y. P. S. C. E., 5; Cambridge, 1st Cong. ch., Captains of Ten, for Albania, 5; Everett, Courtland-st. Y. P. S. C. E., of which 2.25 from Sen. Dept. and 2 from Jun. Dept., 4.25, 19 25
41 75

Sunday Schools

Maine.—Brunswick, 1st Cong. Sab. sch., for work in China, 40; Camden, Cong. Sab. sch., Prim. Dept., for China, 5; Portland, Woodfords Cong. Sab. sch., 3.96, 48 96
New Hampshire.—Portsmouth, North Cong. Sab. sch., for work in Africa, 7.46; Rochester, 1st Cong. Sab. sch., for work in Africa, 20.28, 27 74
Vermont.—St. Albans, 1st Cong. Sab. sch. 7 11
Massachusetts.—Easthampton, 1st Cong. Sab. sch., 4.35; Everett, Courtland-st. Cong. Sab. sch., 6.19; Newton, Eliot Cong. Sab. sch., for Mt. Silinda, 30; Southboro, Cong. Sab. sch., 10; Worcester, Bethany Cong. Sab. sch., of which 5.13 from Jun. Dept. and 2.57 from Kindergarten Dept., 7.70; do., Lake View Cong. Sab. sch., for work in Africa, 6, 64 24
Rhode Island.—Central Falls, Cong. Sab. sch. 8 97
157 02

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 26 64
Branford, 1st Cong. ch., for work in Africa, 13 15
Bristol, Cong. ch. 105 00
Canaan, Pilgrim Cong. ch., H. C. Barnes, 20 00
Centerbrook, Cong. ch. 6 12
Clinton, Friend, 1 00
East Windsor, 1st Cong. ch. 50 00
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 225; do., of which 260 from Mrs. Chas. T. Russ, 140 from Chas. C. Russ, 100 from Cornelia and Catherine Camp, all toward

support Mrs. Edw. Fairbank, 500; 1st Cong. ch., of which 200 from Mrs. John Cooke, toward support Mrs. Edw. Fairbank, 495.34; Windsor-av. Cong. ch., toward support Rev. Geo. P. Knapp, 110, 1,330 34
Madison, 1st Cong. ch. 40 00
Meriden, 1st Cong. ch., X. Y. Z. 5 00
Middletown, 1st Cong. ch. 13 43
New Haven, Howard-av. Cong. ch. 19 75
New Milford, Florence Waterman, 5 00
Northfield, Cong. ch. 5 48
North Woodstock, Cong. ch. 3 00
Old Saybrook, 1st Cong. ch. 26 35
Plymouth, Cong. ch. 31 00
Pomfret, 1st Cong. ch. 11 22
Putnam, 2d Cong. ch. and Sab. sch., toward support Dr. H. N. Kinnear, 33 49
Simsbury, 1st ch. of Christ, 50 00
Taftville, Cong. ch. 18 18
Thomaston, 1st Cong. ch. 34 75
Waterbury, 2d Cong. ch. 288 24
West Hartford, H. O. Griswold, 1 00
West Haven, 1st Cong. ch. 48 50
Westminster, Cong. ch. 2 32
Windham, 1st Cong. ch. 14 74—2,203 70

Legacies.—Bridgeport, Marcia Beardsley, by Geo. T. Hatheway and Clara T. Hatheway, Ex'rs, 1,000, less tax, 950 00
New Milford, Catharine A. Smith, by New Milford Security Co., Ex'r, 200, less tax, 190 00
Vernon Center, Misses Selina G. and Sarah J. Butler, by A. W. Post, Ex'r, 410 10—1,550 10

3,753 80

New York

Aquebogue, Cong. ch. 4 50
Arcade, Cong. ch. 33 00
Binghamton, 1st Cong. ch., toward support Rev. Wm. M. Zumbro, 500 00
Brooklyn, Central Cong. ch., 2,276.78; Plymouth Cong. ch., toward support Rev. A. H. Smith, 950; Flatbush Cong. ch., toward support Rev. W. L. Beard, 167.37; Puritan Cong. ch., 40.97, 3,435 12
Buffalo, 1st Cong. ch., toward support Rev. and Mrs. C. M. Warren, 30; Plymouth Cong. ch., for Aruppukottai, 6, 36 00
Deansboro, Cong. ch. 19 10
Deer River, Cong. ch. 5 20
East Rockaway, Bethany Cong. ch. 10 00
Ithaca, 1st Cong. ch. 109 96
Morristown, 1st Cong. ch. 9 71
Newburgh, 1st Cong. ch. 21 00
New York, Manhattan Cong. ch., toward support Rev. and Mrs. F. B. Bridgman, 49 76
Richmond Hill, Cong. ch., Friends, 8 00
Riverhead, Sound-av. Cong. ch. 33 00
Rushville, Cong. ch. 6 18
Rutland, Cong. ch. 5 00
Savannah, Cong. ch. 6 50
Warsaw, Cong. ch. 60 00
Willsboro, Cong. ch. 20 20
———, A deceased friend, 5,000 00—9,372 23

Legacies.—New York, Mrs. Elizabeth J. Hesland, of Broadway Tab. Cong. ch. 25 00

9,397 23

New Jersey

Lawrenceville, Chas. H. Willcox, 50 00
Upper Montclair, Christian Union Cong. ch., toward support Rev. Chauncey Goodrich, 127 00
Vineland, ch. of the Pilgrims, 4 00
Westfield, Cong. ch. 150 00—331 00

Pennsylvania

Easton, Lafayette College, 25 00
Homestead, Cong. ch. 3 40
Le Raysville, Cong. ch. 17 50
Milroy, White Mem. Cong. ch. 3 25
Ridgeway, Ida E. Wood, 5 00—54 15

Ohio

Bellevue, Cong. ch. 55 42
Cleveland, Archwood-av. Cong. ch., 50; Hough-av. Cong. ch., 47.52; Mizpah Cong. ch., 15; J. B. Meriam, toward support Rev. A. B. DeHaan, 25, 137 52
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., 29; Grandview Heights Cong. ch., 13.50, 267 50
Conneaut, Cong. ch. 17 96
Elyria, 1st Cong. ch. 54 00
Florence, 1st Cong. ch. 9 50
Isle St. George, Cong. ch. 1 00
Kingsville, Mrs. Sarah C. Kellogg, 5 00
Lorain, 2d Cong. ch., Mrs. Wm. A. Day, for work in Bulgaria, 5 00
Lucas, Arthur Leiter, for Aruppukottai, 5 00
Mt. Vernon, 1st Cong. ch. 23 00
Oberlin, 2d Cong. ch., 75.56; 1st Cong. ch., 47.05, 122 61
Parkman, Cong. ch. 5 00
Sandusky, 1st Cong. ch., for Mindanao, 30 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122 50—861 01

District of Columbia

Washington, 1st Cong. ch. 288 00

North Carolina

Lowell, Cong. ch. 1 00

Florida

West Tampa, Cuban Cong. ch. 2 00

Young People's Societies

Connecticut.—Hartford, Center Y. P. S. C. E., for Shaowu, 15 00
New York.—Antwerp, Y. P. S. C. E., 5; Homer, Jun. Miss. Band, 2, 7 00
Ohio.—Grafton, Y. P. S. C. E., for Adana, 15; Twinsburg, Y. P. S. C. E., 5.40, 20 40

42 40

Sunday Schools

Connecticut.—Southington, 1st Cong. Sab. sch., 18.11; Suffield, 1st Cong. Sab. sch., Young Ladies' Bible Class, for Adana, 30; Thompson, Cong. Sab. sch., for Mt. Silinda, 10; Waterbury, 1st Cong. Sab. sch., 20; Watertown, 1st Cong. Sab. sch., 18, 96 11
New York.—Brooklyn, Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; do., Puritan Cong. Sab. sch., 11; Flushing, 1st Cong. Sab. sch., for Mindanao, of which 6.92 from Kindergarten Dept., 38.36, 79 36
New Jersey.—Plainfield, Cong. Sab. sch. 30 00
Ohio.—Akron, 1st Cong. Sab. sch., for Mindanao, 20 00
Georgia.—Columbus, North Highland Cong. Sab. sch. 3 00

228 47

INTERIOR DISTRICT

Tennessee

East Lake, Cong. ch. 23 15
Nashville, Friends, through Miss K. M. Marvin, for China, 2 90—26 05

Louisiana

Roseland, Cong. ch.	59 00	
Vinton, 1st Cong. ch.	11 25	— 70 25

Texas

Amarillo, 1st Cong. ch., for work in Africa,		2 75

Indiana

Fort Wayne, Plymouth Cong. ch.	28 00	
Winona Lake, A. A. Y. and wife,	11 00	— 39 00

Oklahoma

Breckenridge, Cong. ch.	1 90	
Carrier, Cong. ch.	4 85	
Kingfisher, Union Cong. ch.	50	
Perkins, Cong. ch.	3 25	
Vinita, Cong. ch.	5 20	— 15 70

Illinois

Abingdon, Cong. ch.	27 25	
Amboy, 1st Cong. ch.	5 80	
Anawan, Cong. ch.	12 35	
Aurora, New Eng. Cong. ch.	28 50	
Bowen, 1st Cong. ch.	20 00	
Carlinville, Mrs. R. R. Barnstable,	1 00	
Chicago, Rogers Park Cong. ch., F. H. Tuthill, toward support Rev. Chas. L. Storrs, 500; Bethany Union Cong. ch., 125; Warren-av. Cong. ch., 56.49; Ravenswood Cong. ch., 55.95; South Cong. ch., 29; Grace Cong. ch., 25; Washington Park Cong. ch., 15; Pilgrim Mayflower Cong. ch., 7; St. Trinity Ger. Cong. ch., for work in the Balkan States, 5.75,	819 19	
Cornwall, Cong. ch.	4 45	
Dundee, 1st Cong. ch.	36 60	
Eden, Cong. ch.	5 00	
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers,	150 00	
Galva, 1st Cong. ch.	65 00	
Gray's Lake, Cong. ch.	8 00	
La Moille, Cong. ch.	5 20	
Naperville, Cong. ch., 29.75, Rev. and Mrs. C. F. Rife, 5,	34 75	
Onarga, Cong. ch.	6 69	
Princeton, 1st Cong. ch.	13 35	
Rockefeller, 1st Cong. ch., for work in China,	6 18	
Sycamore, 1st Cong. ch.	52 00	
Wheaton, Cong. ch., toward support Rev. W. C. Cooper,	150 00	
Wilmette, 1st Cong. ch.	27 34	— 1,478 65
Legacies.—Hennepin, Henry L. White,		1,500 00
		2,978 65

Michigan

Ann Arbor, 1st Cong. ch.	100 00	
Bangor, 1st Cong. ch., Ladies' Aid Soc.	5 00	
Breckenridge, Cong. ch.	3 63	
Calumet, 1st Cong. ch.	35 00	
Corinth, 1st Cong. ch.	2 75	
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 200; North Woodward-av. Cong. ch., 37.50,	237 50	
Freeport, Cong. ch.	2 00	
Imlay City, Cong. ch.	31 00	
Muskegon, 1st Cong. ch.	100 00	
Otsego, Cong. ch.	5 14	
Rockwood, Cong. ch.	2 61	
Romeo, Cong. ch.	10 00	
St. Clair, Cong. ch.	50 00	
Ypsilanti, Cong. ch.	50 00	
———, Friend, of which 317 for Kustendil,	485 00	— 1,119 63

Wisconsin

Beloit, Gridley Cong. ch., Kingdom Extension Soc.	11 00	
Black Creek, Cong. ch.	1 18	
La Crosse, 1st Cong. ch.	90 00	
Rhinelander, Cong. ch.	10 00	
Seymour, Cong. ch.	5 00	— 117 18

Minnesota

Anoka, Cong. ch.	13 80	
Beaudette, Cong. ch.	3 91	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 140.44; Pilgrim Cong. ch., 39.82; Forest Heights Cong. ch., 25; Lyndale Cong. ch., 18.24; Park-av. Cong. ch., 14.50; Robbinsdale Cong. ch., 7.36; Lynnhurst Cong. ch., Friend, for China, 5,	250 36	
Northfield, 1st Cong. ch., toward support Dr. P. T. Watson, 132.43; Friend, 10,	142 43	
St. Paul, Pacific Cong. ch.	4 76	
Wabasha, Cong. ch.	6 12	
West Duluth, Plymouth Cong. ch., Home and Foreign Miss. Soc., for Mt. Silinda,	10 00	
Zumbrota, Cong. ch.	3 45	
———, Friends,	80 00	— 514 83

Iowa

Alvord, Cong. ch.	46	
Castleville, Cong. ch.	3 72	
Cedar Rapids, 1st Cong. ch.	17 40	
Chester Center, Cong. ch.	7 48	
Clinton, Cong. ch.	9 04	
Creston, 1st Cong. ch.	25 00	
Dubuque, 1st Cong. ch.	62 76	
Earlville, Cong. ch.	10 00	
Eddyville, Cong. ch. and Sab. sch.	5 50	
Elkader, Cong. ch.	2 37	
Fort Dodge, Cong. ch.	17 88	
Grinnell, Classmates, toward support Rev. A. B. DeHaan,	6 00	
Monticello, Cong. ch.	28 75	
Nashua, Cong. ch.	10 00	
Newtonville, Cong. ch.	2 39	
Osage, Cong. ch.	10 41	
Otho, Cong. ch.	10 00	
Oto, Cong. ch. and Sab. sch.	9 20	
Peterson, Cong. ch.	11 20	
Riceville, Cong. ch.	29 40	
Rockford, Cong. ch.	10 75	— 289 71

Missouri

Cameron, 1st Cong. ch.	5 60	
Kansas City, F. L. Bidwell,	15 00	
Neosho, 1st Cong. ch.	30 00	
Richmond, Francis F. Dresser,	4 25	
St. Joseph, Tab. Cong. ch.	50 74	
St. Louis, 1st Cong. ch., 50; Fountain Park Cong. ch., 27.50; Olive Branch Cong. ch., 10.56; United Cong. ch., 5,	93 06	
Springfield, Florence Walker, toward support Rev. and Mrs. A. B. DeHaan,	10 00	— 208 65

North Dakota

Amenia, Cong. ch.	9 00	
Caledonia, Cong. ch., for work in Mexico,	3 90	
Elbowoods, Cong. ch., for work in Africa,	12 00	
Fargo, 1st Cong. ch.	24 50	
Fort Berthold, Cong. ch., for work in Africa,	1 00	
Leipzig, Ger. Cong. chs., toward support Rev. C. H. Maas,	70 00	
Mayville, Cong. ch., for China,	2 39	
Michigan, Cong. ch.	10 00	— 132 79

South Dakota

Aberdeen, Cong. ch.	4 19	
Brentford, Cong. ch.	5 00	
Bryant, Cong. ch.	1 63	
Frankfort, Cong. ch.	1 00	
Gann Valley, Cong. ch.	1 04	
Redig, Cong. ch.	2 00	
Spearfish, Cong. ch.	2 97	
Springfield, Cong. ch.	14 09	
Waubay, Cong. ch.	7 21	— 42 13

Nebraska

Fairfield, Cong. ch.	18 00	
Hallam, Ger. Cong. ch.	6 55	
Hastings, 1st Cong. ch.	34 20	
Hildreth, Austin Phelps Dean,	5 00	
Leigh, Cong. ch.	10 00	
Lincoln, Vine Cong. ch.	62 25	
Linwood, Cong. ch.	20 27	
McCook, Cong. ch.	5 00	
Neligh, Cong. ch.	65 00	
Shickley, 1st Cong. ch.	19 00	
Wallace, Cong. ch.	10 37	255 64
Legacies.—Omaha, Joseph A. Bent, add'l,		150 00
		405 64

Kansas

Athol, Cong. ch.	15 00	
Emporia, 1st Cong. ch.	111 00	
Great Bend, Cong. ch.	19 00	
Independence, 1st Cong. ch., Mrs. E. B. Huston, for work in China,	2 50	
Lawrence, Plymouth Cong. ch.	50 00	
Manhattan, Cong. ch., Mrs. Emily C. Pfuetze, for China,	5 00	
Topeka, Central Cong. ch.	30 00	232 50

Montana

Ekalaka, Cong. ch.	1 00	
Glendive, Cong. ch.	3 00	
Great Falls, 1st Cong. ch.	4 25	
Hedgesville, Cong. ch.	2 00	
Livingston, Cong. ch.	35 00	45 25

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank,	93 33	
Denver, 1st Cong. ch., 35; Ohio-av. Cong. ch., 28.75,	63 75	
Fruita, Cong. ch.	9 22	
Manitou, 1st Cong. ch.	8 00	
Pueblo, 1st Cong. ch.	15 00	189 30

Young People's Societies

Illinois.—Bowen, Sen. Y. P. S. C. E., 5; Chicago, St. Trinity Ger. Y. P. S. C. E., 1.75,	6 75

Sunday Schools

Louisiana.—New Orleans, Straight University Cong. Sab. sch.	1 00
Texas.—Amarillo, 1st Cong. Sab. sch., for work in Africa, 2.25; Spring Lake, Cong. Sab. sch., 6.60,	8 85
Illinois.—Albion, Cong. Sab. sch., for Pangchwang, 3.30; Chicago, Summerdale Cong. Sab. sch., 10; do., Millard-av. Cong. Sab. sch., 10; Oak Park, 1st Cong. Sab. sch., 10; Port Byron, Cong. Sab. sch., for work in Africa, 5,	38 30
Michigan.—Conklin, Cong. Sab. sch., for Madura, 30; Maybee, Cong. Sab. sch., 5; Muskegon, Branch Sab. sch. of Highland Park Cong. ch., 1; Otsego, Cong. Sab. sch., for Mindanao, 3.75; St. Clair, Cong. Sab. sch., 11,	50 75
Wisconsin.—Berlin, Cong. Sab. sch., 5.02; Hammond, Cong. Sab. sch., 4.50; Lake Geneva, 1st Cong. Sab. sch., 7; Milwaukee, Grand-av. Cong. Sab. sch., 7.02,	23 54
Minnesota.—Minneapolis, Lyndale Cong. Sab. sch., for Sholapur, 30; do., Lynnhurst Cong. Sab. sch., for China, 5,	35 00
Iowa.—Alvord, Cong. Sab. sch., 3.23; Anamosa, Cong. Sab. sch., 35.82; Charles City, Cong. Sab. sch., Home Dept., 23; Iowa City, Cong. Sab. sch., for Mindanao, 3.21; Orient, Cong. Sab. sch., 20,	85 26
Missouri.—St. Joseph, Tab. Cong. Sab. sch.	5 87
North Dakota.—Mayville, Cong. Sab. sch., for China,	12 61
South Dakota.—Revillo, Cong. Sab. sch.	8 00
Nebraska.—Liberty, 1st Cong. Sab. sch., 5.60; Weeping Water, 1st Cong. Sab. sch., 11.88,	17 48
Montana.—Lanark, Cong. Sab. sch.	2 70
Colorado.—Fort Collins, Plymouth Cong. Sab. sch., for Pangchwang, 10; Greeley, 1st Cong. Sab. sch., for Mt. Silinda, 15; Manitou, 1st Cong. Sab. sch., 8; Telluride, 1st Cong. Sab. sch., 4.40,	37 40
	326 76

PACIFIC DISTRICT

Arizona

Prescott, Cong. ch.	47 00

Utah

Provo, Cong. ch.	15 00

Washington

Christopher, White River Cong. ch.	40 00	
Elk, Cong. ch.	5 00	
Everett, 1st Cong. ch.	9 00	
Pullman, Cong. ch.	5 00	
Ritzville, Immanuel Cong. ch.	7 00	
Seattle, Edgewater Cong. ch., 25; Brighton Cong. ch., 13; Columbia Cong. ch., J. L. Claghorn, 2; M. H. Merriman, 1,	41 00	
South Bend, Cong. ch.	3 75	110 75

Oregon

Hubbard, 1st Cong. ch.	5 00	
Portland, Hassalo-st. Cong. ch., 9.70; Friend, 1,	10 70	
Smyrna, Cong. ch.	5 40	21 10

California

Avalon, Cong. ch.	23 71	
Benicia, Cong. ch.	4 00	
Berkeley, 1st Cong. ch., 75; North Cong. ch., 51.05; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	198 05	
Calexico, Cong. ch., for work in Japan,	10 00	
Claremont, 1st Cong. ch.	330 65	
Corona, 1st Cong. ch.	12 95	
Eagle Rock, Cong. ch.	1 55	
Escondido, Cong. ch.	14 96	
Greenfield, Union ch.	27 65	
Highland, 1st Cong. ch.	46 27	
Kenwood, Cong. ch.	3 54	
Los Angeles, 1st Cong. ch., 168.90; Garvanza Cong. ch., 5.70,	174 60	
Martinez, Cong. ch.	7 75	
Monrovia, Cong. ch.	11 87	
Morgan Hill, Mrs. F. V. Edwards, for work in Turkey,	25 00	
National City, Cong. ch.	48 56	
Oakland, 4th Cong. ch., 27.90; 1st Cong. ch., 10; Myrtle-st. Cong. ch., 5.75,	43 65	
Oneonta Park, Cong. ch.	10 00	
Ontario, Bethel Cong. ch., of which 5 from Brotherhood, for work in Albania,	26 64	
Parlier, Armenian Cong. ch.	1 00	
Pasadena, 1st Cong. ch., 113.98; Westside Cong. ch., for Inghok, 25; North Cong. ch., 7.86,	146 84	
Petaluma, 1st Cong. ch.	22 00	
Pinole, Mr. and Mrs. B. T. Elmore,	30 00	
Porterville, Cong. ch.	5 00	
Redlands, 1st Cong. ch.	120 90	
Redwood, 1st Cong. ch.	21 00	
San Bernardino, 1st Cong. ch.	18 70	
San Diego, 1st Cong. ch., 196.63; Logan Heights Cong. ch., 6.20,	202 83	
Santa Barbara, 1st Cong. ch.	50 00	
Santa Rosa, 1st Cong. ch.	8 50	
Saticoy, Cong. ch.	65 00	
Suisun, Cong. ch.	15 00	
Sunnyvale, Cong. ch.	8 00	
Tulare, Cong. ch.	10 00	
Weaverville, Cong. ch.	3 00	1,749 17

Young People's Societies

California.—Los Angeles, 1st Y. P. S. C. E. 25 00

Sunday Schools

Arizona.—Prescott, Cong. Sab. sch. 18 70
Washington.—Kennewick, Cong. Sab. sch., for China, 8.77; North Yakima, 1st Cong. Sab. sch., for work in Africa, 20, 28 77
Oregon.—Ashland, Cong. Sab. sch., for Inghok, 7; Freewater, Federated Sab. sch., 3.17, 10 17
California.—Benicia, Cong. Sab. sch., 2; Corona, 1st Cong. Sab. sch., 35; Oakland, Plymouth Cong. Sab. sch., for Africa, 17.40; Porterville, 1st Cong. Sab. sch., for China, 8.21, 62 61
Hawaii.—Kealakekua, Holualoa Cong. Sab. sch., for China, 1 20

121 45

MISCELLANEOUS

America

———, Friend, 10 00

China

Pangchwang, Grace and Gertrude Wyckoff, 6 00

Italy

Florence, Friend, 50 00

Turkey

Ebey, Rev. Yenovk Hadidian, 4 40

From the *American Missionary Association*
H. W. Hubbard, New York City, Treasurer
Income of Avery Fund, for missionary work in Africa, 2,265 19

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer 13,022 26
For Girls' School, Mardin, 159 28
For Boarding School, Paotingfu, 25 00—13,206 54

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer 8,610 00
For new dormitory building, Peking, 510 00
(From Merle Beach, Mich., for China), 2 45
(From Kansas City, Mo., for China), 1 00—9,123 45

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 2,000 00

24,329 99

Additional Donations for Special Objects

Maine.—Hampden, Cong. Sab. sch., for native pastor, care Rev. R. A. Hume, 15; Portland, State-st. Cong. ch., for work, care do., 132, 147 00
New Hampshire.—Gilsum, Cong. ch., for Bible-woman, care Rev. J. C. Perkins, 5 00
Vermont.—St. Johnsbury, Rev. C. H. Morse, for student, care Rev. L. F. Ostrander, 5 00
Massachusetts.—Boston, Union Cong. Sab. sch., Corner Stone Class, for hospital work, care Dr. E. L. Bliss, 25; do., Union Cong. Sab. sch., for pupil, care do., 15; do., Union Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 15; do., Harriet E. Parker, for work, care Dr. Katherine Scott, 5; Brockton, Porter Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 5; Brookline, Harriet E. Walker, for Annie Tracy Riggs Hospital, 2.50; Charlton Depot, Mrs. Lucy E. Case, for work, care Rev. L. S. Gates, 5; Dennis, Mrs. H. E. Sylvan, for hospital, care Dr. H. H. Atkinson, 5; Essex Co., Friend, for use of Dr. G. C. Raynolds, 60; Longmeadow, Theo. W. Leete, for work, care Rev. Wm. R. Leete, 50; Monson, Mrs. Emily J. Chapin, for work, care Dr. H. N. Kinnear, 10; Newton, Eliot Cong. ch., Friend, for evangelistic work, care Rev. C. H. Maxwell, 100; North Billerica, Mrs. E. R. Gould, for hospital, care Dr. H. H. Atkinson, 10; Saxonville, Edwards Cong. Sab. sch., for Girls' High School, care Miss Agnes Fenenga, 4; Springfield, Hope Cong. ch., Mary Reid, for evangelistic Bible-work, care Rev. B. V. Mathews, 52; do., D. M. Wheeler, for work, care Rev. Edw. Fairbank, 30; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 50; Whitinsville, Village Y. P. S. C. E., for native helper, care Rev. R. A. Hume, 48; Worcester, Old South Cong. ch., Olds Club, 75, and Fellowship League, 25, both for kindergarten, care Mrs. C. B. Olds, 100; do., Hope Cong. ch., Winthrop G. Hall, for native pastor, care Rev. E. H. Smith, 30, 621 50
Rhode Island.—Providence, Mrs. Walter S. Hogg, in memory of Elizabeth C. Hogg, for organ and church furnishings, care Miss Elizabeth S. Perkins, 250 00
Connecticut.—New Guilford, 1st Cong. ch., for boys' school, care Rev. A. N. Andrus, 25; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 375; do., Rollin S. Woodruff, for work, care Rev. Wm. R. Leete, 100; New London, 1st ch. of Christ, Sab. sch., for use of Miss I. M. Blake, 20; Norfolk, Y. P. S. C. E., for use of Rev. W. N. Chambers, 10; Terryville, Cong. Sab. sch., for work, care Miss A. B. Jones, 9.20; Thomaston, Persevering Circle of King's Daughters, for work, care Mrs. L. S. Gates, 15, 554 20
New York.—Albany, Cong. Sab. sch., Cradle Roll, for kindergarten, care Miss Isabelle Harley, 7; do., do., Prim. Dept., for pupil, care do., 2; Angola, Miss A. H. Ames, for use of Dr. H. N. Kinnear, 1.50; Brooklyn, St. Paul's Cong. ch., Friends, for use of Dr. and Mrs. L. H. Beals, 25; do., Rev. and Mrs. W. S. Woolworth, for use of Rev. F. E. Jeffery, 10; do., Mrs. M. L. Roberts and daughters, for pupil, care Rev. Wm. Hazen, 30; do., Mrs. E. G. Warner, for St. Paul's Inst., care Rev. T. D. Christie, 10; Fairport, Cong. ch., Friends, for hospital, care Dr. H. N. Kinnear, 10; Jamestown, 1st Cong. ch., Just We Girls Club, for pupil, care H. C. York, 10; New York, Broadway Tab. Y. P. S. C. E., for work, care Mrs. R. S. Stapleton, 30; do., Young Woman's Club of Broadway Tab. Cong. ch., for Annie Tracy Riggs Hospital, 22; do., French Evan. ch., for work, care Rev. H. A. Neipp, 10; Rochester, South Cong. ch., Whatsoever Circle, for pupil, care Rev. F. E. Jeffery, 15; Setauket, Elizabeth D. Strong, for Annie Tracy Riggs Hospital, 7; White Plains, Westchester Cong. ch., for work, care Rev. A. A. McBride, 200, 389 50
Pennsylvania.—Germantown, M. H. Garret, for Annie Tracy Riggs Hospital, 10 00
Ohio.—Cleveland, Rev. Dwight Goddard, for church building, care Rev. Lewis Hodous, 50; Oberlin, The Oberlin-Shansi Mem. Assn., of which 83.33 for native helper, Shansi, and 200 for expenses of Shansi Mem. Academy, 283.33; Springfield, 2d Lutheran ch., M. W. N. Club, for pupil, care Miss Irene L. Dornblaser, 10, 343 33
Kentucky.—Lexington, Rev. and Mrs. L. W. Mahn, for native helper, care Rev. G. H. Hubbard, 5 00

Nebraska

Fairfield, Cong. ch.	18 00	
Hallam, Ger. Cong. ch.	6 55	
Hastings, 1st Cong. ch.	34 20	
Hildreth, Austin Phelps Dean,	5 00	
Leigh, Cong. ch.	10 00	
Lincoln, Vine Cong. ch.	62 25	
Linwood, Cong. ch.	20 27	
McCook, Cong. ch.	5 00	
Neligh, Cong. ch.	65 00	
Shickley, 1st Cong. ch.	19 00	
Wallace, Cong. ch.	10 37	255 64
Legacies.—Omaha, Joseph A. Bent, add'l,		150 00
		405 64

Kansas

Athol, Cong. ch.	15 00	
Emporia, 1st Cong. ch.	111 00	
Great Bend, Cong. ch.	19 00	
Independence, 1st Cong. ch., Mrs. E. B. Huston, for work in China,	2 50	
Lawrence, Plymouth Cong. ch.	50 00	
Manhattan, Cong. ch., Mrs. Emily C. Pfuetze, for China,	5 00	
Topeka, Central Cong. ch.	30 00	232 50

Montana

Ekalaka, Cong. ch.	1 00	
Glendive, Cong. ch.	3 00	
Great Falls, 1st Cong. ch.	4 25	
Hedgesville, Cong. ch.	2 00	
Livingston, Cong. ch.	35 00	45 25

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank,	93 33	
Denver, 1st Cong. ch., 35; Ohio-av. Cong. ch., 28.75,	63 75	
Fruita, Cong. ch.	9 22	
Manitou, 1st Cong. ch.	8 00	
Pueblo, 1st Cong. ch.	15 00	189 30

Young People's Societies

Illinois.—Bowen, Sen. Y. P. S. C. E., 5; Chicago, St. Trinity Ger. Y. P. S. C. E., 1.75,	6 75

Sunday Schools

Louisiana.—New Orleans, Straight University Cong. Sab. sch.	1 00
Texas.—Amarillo, 1st Cong. Sab. sch., for work in Africa, 2.25; Spring Lake, Cong. Sab. sch., 6.60,	8 85
Illinois.—Albion, Cong. Sab. sch., for Pangchwang, 3.30; Chicago, Summerdale Cong. Sab. sch., 10; do., Millard-av. Cong. Sab. sch., 10; Oak Park, 1st Cong. Sab. sch., 10; Port Byron, Cong. Sab. sch., for work in Africa, 5,	38 30
Michigan.—Conklin, Cong. Sab. sch., for Madura, 30; Maybee, Cong. Sab. sch., 5; Muskegon, Branch Sab. sch. of Highland Park Cong. ch., 1; Otsego, Cong. Sab. sch., for Mindanao, 3.75; St. Clair, Cong. Sab. sch., 11,	50 75
Wisconsin.—Berlin, Cong. Sab. sch., 5.02; Hammond, Cong. Sab. sch., 4.50; Lake Geneva, 1st Cong. Sab. sch., 7; Milwaukee, Grand-av. Cong. Sab. sch., 7.02,	23 54
Minnesota.—Minneapolis, Lyndale Cong. Sab. sch., for Sholapur, 30; do., Lynnhurst Cong. Sab. sch., for China, 5,	35 00
Iowa.—Alvord, Cong. Sab. sch., 3.23; Anamosa, Cong. Sab. sch., 35.82; Charles City, Cong. Sab. sch., Home Dept., 23; Iowa City, Cong. Sab. sch., for Mindanao, 3.21; Orient, Cong. Sab. sch., 20,	85 26
Missouri.—St. Joseph, Tab. Cong. Sab. sch.	5 87
North Dakota.—Mayville, Cong. Sab. sch., for China,	12 61
South Dakota.—Revillo, Cong. Sab. sch.	8 00
Nebraska.—Liberty, 1st Cong. Sab. sch., 5.60; Weeping Water, 1st Cong. Sab. sch., 11.88,	17 48
Montana.—Lanark, Cong. Sab. sch.	2 70
Colorado.—Fort Collins, Plymouth Cong. Sab. sch., for Pangchwang, 10; Greeley, 1st Cong. Sab. sch., for Mt. Silinda, 15; Manitou, 1st Cong. Sab. sch., 8; Telluride, 1st Cong. Sab. sch., 4.40,	37 40
	326 76

PACIFIC DISTRICT

Arizona

Prescott, Cong. ch.	47 00

Utah

Provo, Cong. ch.	15 00

Washington

Christopher, White River Cong. ch.	40 00	
Elk, Cong. ch.	5 00	
Everett, 1st Cong. ch.	9 00	
Pullman, Cong. ch.	5 00	
Ritzville, Immanuel Cong. ch.	7 00	
Seattle, Edgewater Cong. ch., 25; Brighton Cong. ch., 13; Columbia Cong. ch., J. L. Claghorn, 2; M. H. Merriman, 1,	41 00	
South Bend, Cong. ch.	3 75	110 75

Oregon

Hubbard, 1st Cong. ch.	5 00	
Portland, Hassalo-st. Cong. ch., 9.70; Friend, 1,	10 70	
Smyrna, Cong. ch.	5 40	21 10

California

Avalon, Cong. ch.	23 71	
Benicia, Cong. ch.	4 00	
Berkeley, 1st Cong. ch., 75; North Cong. ch., 51.05; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	198 05	
Calexico, Cong. ch., for work in Japan,	10 00	
Claremont, 1st Cong. ch.	330 65	
Corona, 1st Cong. ch.	12 95	
Eagle Rock, Cong. ch.	1 55	
Escondido, Cong. ch.	14 96	
Greenfield, Union ch.	27 65	
Highland, 1st Cong. ch.	46 27	
Kenwood, Cong. ch.	3 54	
Los Angeles, 1st Cong. ch., 168.90; Garvanza Cong. ch., 5.70,	174 60	
Martinez, Cong. ch.	7 75	
Monrovia, Cong. ch.	11 87	
Morgan Hill, Mrs. F. V. Edwards, for work in Turkey,	25 00	
National City, Cong. ch.	48 56	
Oakland, 4th Cong. ch., 27.90; 1st Cong. ch., 10; Myrtle-st. Cong. ch., 5.75,	43 65	
Oneonta Park, Cong. ch.	10 00	
Ontario, Bethel Cong. ch., of which 5 from Brotherhood, for work in Albania,	26 64	
Parlier, Armenian Cong. ch.	1 00	
Pasadena, 1st Cong. ch., 113.98; Westside Cong. ch., for Inghok, 25; North Cong. ch., 7.86,	146 84	
Petaluma, 1st Cong. ch.	22 00	
Pinole, Mr. and Mrs. B. T. Elmore,	30 00	
Porterville, Cong. ch.	5 00	
Redlands, 1st Cong. ch.	120 90	
Redwood, 1st Cong. ch.	21 00	
San Bernardino, 1st Cong. ch.	18 70	
San Diego, 1st Cong. ch., 196.63; Logan Heights Cong. ch., 6.20,	202 83	
Santa Barbara, 1st Cong. ch.	50 00	
Santa Rosa, 1st Cong. ch.	8 50	
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Suisun, Cong. ch.	15 00	
Sunnyvale, Cong. ch.	8 00	
Tulare, Cong. ch.	10 00	
Weaverville, Cong. ch.	3 00	1,749 17

Young People's Societies

California.—Los Angeles, 1st Y. P. S. C. E. 25 00

Sunday Schools

Arizona.—Prescott, Cong. Sab. sch. 18 70

Washington.—Kennewick, Cong. Sab. sch., for China, 8.77; North Yakima, 1st Cong. Sab. sch., for work in Africa, 20, 28 77

Oregon.—Ashland, Cong. Sab. sch., for Inghok, 7; Freewater, Federated Sab. sch., 3.17, 10 17

California.—Benicia, Cong. Sab. sch., 2; Corona, 1st Cong. Sab. sch., 35; Oakland, Plymouth Cong. Sab. sch., for Africa, 17.40; Porterville, 1st Cong. Sab. sch., for China, 8.21, 62 61

Hawaii.—Kealakekua, Holualoa Cong. Sab. sch., for China, 1 20

121 45

MISCELLANEOUS

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———, Friend, 10 00

China

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Italy

Florence, Friend, 50 00

Turkey

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Income of Avery Fund, for missionary work in Africa, 2,265 19

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From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer 13,022 26

For Girls' School, Mardin, 159 28
For Boarding School, Paotingfu, 25 00—13,206 54

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer 8,610 00

For new dormitory building, Peking, 510 00
(From Merle Beach, Mich., for China), 2 45
(From Kansas City, Mo., for China), 1 00—9,123 45

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 2,000 00

24,329 99

Additional Donations for Special Objects

Maine.—Hampden, Cong. Sab. sch., for native pastor, care Rev. R. A. Hume, 15; Portland, State-st. Cong. ch., for work, care do., 132, 147 00

New Hampshire.—Gilsum, Cong. ch., for Bible-woman, care Rev. J. C. Perkins, 5 00

Vermont.—St. Johnsbury, Rev. C. H. Morse, for student, care Rev. L. F. Ostrander, 5 00

Massachusetts.—Boston, Union Cong. Sab. sch., Corner Stone Class, for hospital work, care Dr. E. L. Bliss, 25; do., Union Cong. Sab. sch., for pupil, care do., 15; do., Union Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 15; do., Harriet E. Parker, for work, care Dr. Katherine Scott, 5; Brockton, Porter Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 5; Brookline, Harriet E. Walker, for Annie Tracy Riggs Hospital, 2.50; Charlton Depot, Mrs. Lucy E. Case, for work, care Rev. L. S. Gates, 5; Dennis, Mrs. H. E. Sylvan, for hospital, care Dr. H. H. Atkinson, 5; Essex Co., Friend, for use of Dr. G. C. Raynolds, 60; Longmeadow, Theo. W. Leete, for work, care Rev. Wm. R. Leete, 50; Monson, Mrs. Emily J. Chapin, for work, care Dr. H. N. Kinnear, 10; Newton, Eliot Cong. ch., Friend, for evangelistic work, care Rev. C. H. Maxwell, 100; North Billerica, Mrs. E. R. Gould, for hospital, care Dr. H. H. Atkinson, 10; Saxonville, Edwards Cong. Sab. sch., for Girls' High School, care Miss Agnes Fenenga, 4; Springfield, Hope Cong. ch., Mary Reid, for evangelistic Bible-work, care Rev. B. V. Mathews, 52; do., D. M. Wheeler, for work, care Rev. Edw. Fairbank, 30; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 50; Whitinsville, Village Y. P. S. C. E., for native helper, care Rev. R. A. Hume, 48; Worcester, Old South Cong. ch., Olds Club, 75, and Fellowship League, 25, both for kindergarten, care Mrs. C. B. Olds, 100; do., Hope Cong. ch., Winthrop G. Hall, for native pastor, care Rev. E. H. Smith, 30, 621 50

Rhode Island.—Providence, Mrs. Walter S. Hogg, in memory of Elizabeth C. Hogg, for organ and church furnishings, care Miss Elizabeth S. Perkins, 250 00

Connecticut.—New Guilford, 1st Cong. ch., for boys' school, care Rev. A. N. Andrus, 25; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 375; do., Rollin S. Woodruff, for work, care Rev. Wm. R. Leete, 100; New London, 1st ch. of Christ, Sab. sch., for use of Miss I. M. Blake, 20; Norfolk, Y. P. S. C. E., for use of Rev. W. N. Chambers, 10; Terryville, Cong. Sab. sch., for work, care Miss A. B. Jones, 9.20; Thomaston, Persevering Circle of King's Daughters, for work, care Mrs. L. S. Gates, 15, 554 20

New York.—Albany, Cong. Sab. sch., Cradle Roll, for kindergarten, care Miss Isabelle Harley, 7; do., do., Prim. Dept., for pupil, care do., 2; Angola, Miss A. H. Ames, for use of Dr. H. N. Kinnear, 1.50; Brooklyn, St. Paul's Cong. ch., Friends, for use of Dr. and Mrs. L. H. Beals, 25; do., Rev. and Mrs. W. S. Woolworth, for use of Rev. F. E. Jeffery, 10; do., Mrs. M. L. Roberts and daughters, for pupil, care Rev. Wm. Hazen, 30; do., Mrs. E. G. Warner, for St. Paul's Inst., care Rev. T. D. Christie, 10; Fairport, Cong. ch., Friends, for hospital, care Dr. H. N. Kinnear, 10; Jamestown, 1st Cong. ch., Just We Girls Club, for pupil, care H. C. York, 10; New York, Broadway Tab. Y. P. S. C. E., for work, care Mrs. R. S. Stapleton, 30; do., Young Woman's Club of Broadway Tab. Cong. ch., for Annie Tracy Riggs Hospital, 22; do., French Evan. ch., for work, care Rev. H. A. Neipp, 10; Rochester, South Cong. ch., Whatsoever Circle, for pupil, care Rev. F. E. Jeffery, 15; Setauket, Elizabeth D. Strong, for Annie Tracy Riggs Hospital, 7; White Plains, Westchester Cong. ch., for work, care Rev. A. A. McBride, 200, 389 50

Pennsylvania.—Germantown, M. H. Garret, for Annie Tracy Riggs Hospital, 10 00

Ohio.—Cleveland, Rev. Dwight Goddard, for church building, care Rev. Lewis Hodous, 50; Oberlin, The Oberlin-Shansi Mem. Assn., of which 83.33 for native helper, Shansi, and 200 for expenses of Shansi Mem. Academy, 283.33; Springfield, 2d Lutheran ch., M. W. N. Club, for pupil, care Miss Irene L. Dornblaser, 10, 343 33

Kentucky.—Lexington, Rev. and Mrs. L. W. Mahn, for native helper, care Rev. G. H. Hubbard, 5 00

Louisiana.—New Orleans, Ladies' Miss. Soc. of Straight University, of which 3 for work, care Miss S. S. Holt, and 3 for work, care Miss S. R. Howland, 6 00
Texas.—Dallas, E. M. Powell, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 25 00
Indiana.—Angola, Cong. Sab. sch., for work, care Rev. W. H. Sanders, 8.75; Michigan City, Immanuel Cong. Sab. sch., Bible Class, for use of Rev. and Mrs. C. H. Maas, 3, 11 75
Illinois.—Chicago, Puritan Cong. Sab. sch., for pupil, care Miss Agnes Fenenga, 30; do., Drexel-av. Cong. Sab. sch., for work, care Rev. C. A. Nelson, 13; do., M. A. H., 50, for King Memorial School, and 25 for use of Miss C. R. Willard, 75; do., Friend, for Gilbert Station teachers, care Richard E. G. Grenfell, 99.87; Evanston, Friend, through Mrs. F. M. Elliot, for memorial bed in hospital, care Dr. Lucy Bement, 100; Roscoe, Mrs. Mary Ritchie, for work, care Dr. and Mrs. H. N. Kinnear, 5; Roseville, Mr. and Mrs. L. C. Axtell, for work, care Rev. J. J. Banninga, 5, 327 87
Michigan.—Detroit, Brewster Y. P. S. C. E., for work, care Rev. E. P. Holton, 12; Holland, Jennie Grimes, 1, and G. Van Schelven, 1, both for work, care Rev. J. J. Banninga, 2; Spring Lake, Cornelius D. Mulder, for work, care do., 5; Coleraine, Robert Mitchell Silliman, for work, care Miss Caroline Silliman, and to const. *himself,* H. M., 100, 119 00
Minnesota.—Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 520.68; do., Pilgrim Cong. ch., H. N. Leighton, for boys' school, care Rev. H. K. Wingate, 100; do., 5th-av. Y. P. S. C. E., for Bible-woman, care Miss Emily Hartwell, 15; do., E. E. Leighton, for work, care Rev. H. K. Wingate, 100; Northfield, Rev. Fred B. Hill, for boys' school, care Rev. H. K. Wingate, 200; Pillager, Viola Herrick, for pupil, care Miss E. M. Atkins, 25; St. Cloud, Blanche E. Atkins and students of Normal School, for do., care do., 49, 1,009 68
Iowa.—Grinnell, Friend, for native preacher, care Rev. E. H. Smith, 25; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 35, 60 00
Missouri.—Mt. Washington, Mrs. A. J. Ream, for native teacher, care Dr. G. C. Raynolds, 30 00
North Dakota.—Grand Forks, O. A. Webster, for memorial hospital, care Mrs. M. M. Webster, 125 00
Nebraska.—Crete, Int. Y. P. S. C. E., through Rev. E. W. Ellis, for hospital work, care Rev. V. P. Eastman, 1.51; Lincoln, Y. W. C. A. of University of Nebraska, for pupil, care Miss S. N. Loughridge, 31; do., Mrs. Henry Hoagland, for do., care do., 10; do., Ella Witte, through Rev. E. W. Ellis, for pupil, care Miss Edith C. Tallmon, 10; Verdon, Jennie Robertson, for hospital, care Dr. H. N. Kinnear, 1; ———, Republican Valley Cong'l Assn., through Rev. E. W. Ellis, for medical work, care Rev. V. P. Eastman, 11.18, 64 69
Kansas.—Emporia, 1st Cong. Sab. sch., Jun. Dept., for work, care Dr. W. L. Thompson, 22 78
Montana.—Bozeman, G. M. Fuller, for work, care C. C. Fuller, 100 00
Colorado.—Fruita, Paul Wacker, for pupils, care Miss Inez L. Abbott, 2 00
Washington.—Seattle, A. H. Marsh, for pupil, care Rev. W. B. Stelle, 10 00
California.—Claremont, 1st Cong. Sab. sch., for Bible-woman, Ahmednagar, 9; Cotati, W. J. Davidson, for native worker, care Rev. R. A. Hume, 48; Little Lake, Cong. Sab. sch., for pupil, care Miss M. B. Harding, 20; Los Angeles, Nellie Bruggemeyer, for Bible-woman, care Miss M. E. Andrews, 25; do., Mrs. A. K. Mead, for pupil, care Rev. T. W. Woodside, 5; Ontario, Chas. A. Pierce, for native worker, care Rev. J. P. Jones, 25; Saratoga, F. J. Currier, for pupil, Hadjin, 15, 147 00
Hawaii.—Hilo, Mrs. Mary H. Snow, for work, care Miss Jessie Hoppin, 25 00
Canada.—Montreal, Am. Presb. ch., W. F. M. S., for pupil, care Miss Minnie Clarke, 20; Westmount, D. W. Ross, for work, care Rev. H. K. Wingate, 50, 70 00

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Miss Sarah Louise Day, Boston, Treasurer

For King School, care Miss C. R. Willard, 6 00
For pupil, care Miss Nina E. Rice, 25 00
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For pupil, care Miss E. G. Rogers, 5 00
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For pupil, care Miss J. L. Graf, 15 00
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For school for blind, care Miss A. L. Millard, 5 00—— 63 00

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For work, care Miss Lora F. Smith, 40 00
For use of Mrs. G. G. Brown, 35 00
For hospital, care Dr. C. H. Haas, 20 00—— 95 00

4,745 30

Donations received in April, 59,581 15
Legacies received in April, 4,153 04

63,734 19

Total from September 1, 1912, to April 30, 1913. Donations, $532,345.65; Legacies, $104,020.36 = $636,366.01.

Woman's Medical Mission, Jaffna

Massachusetts.—Springfield, North Cong. ch. 100 00

Work in the Philippines

New York.—New York, K. 300 00

Tarsus Church Building Fund

Maine.—Ellsworth Falls, Rev. Orville J. Guptill, 3; North Bridgton, Rev. C. N. Davie, 2, 5 00
New Hampshire.—Alton, Rev. J. A. Pogue, 1; Derry Village, Rev. Chas. F. Robinson, 2; Dunbarton, Y. P. S. C. E., 5, 8 00
Massachusetts.—Boston, Henry H. Proctor, 500; do., Samuel B. Capen, 50; Newton, Eliot Cong. ch., 500; do., H. A. Wilder, 500, 1,550 00
New York.—New York, Rev. W. N. Chambers, 10 00
New Jersey.—East Orange, Mary L. Adams, 1; do., Sarah L. Adams, 1, 2 00
Tennessee.—Nashville, Katharine M. Marvin, in memory of Rev. A. P. Marvin, 200 00
Washington.—Walla Walla, Louis F. Anderson, 50 00

1,825 00